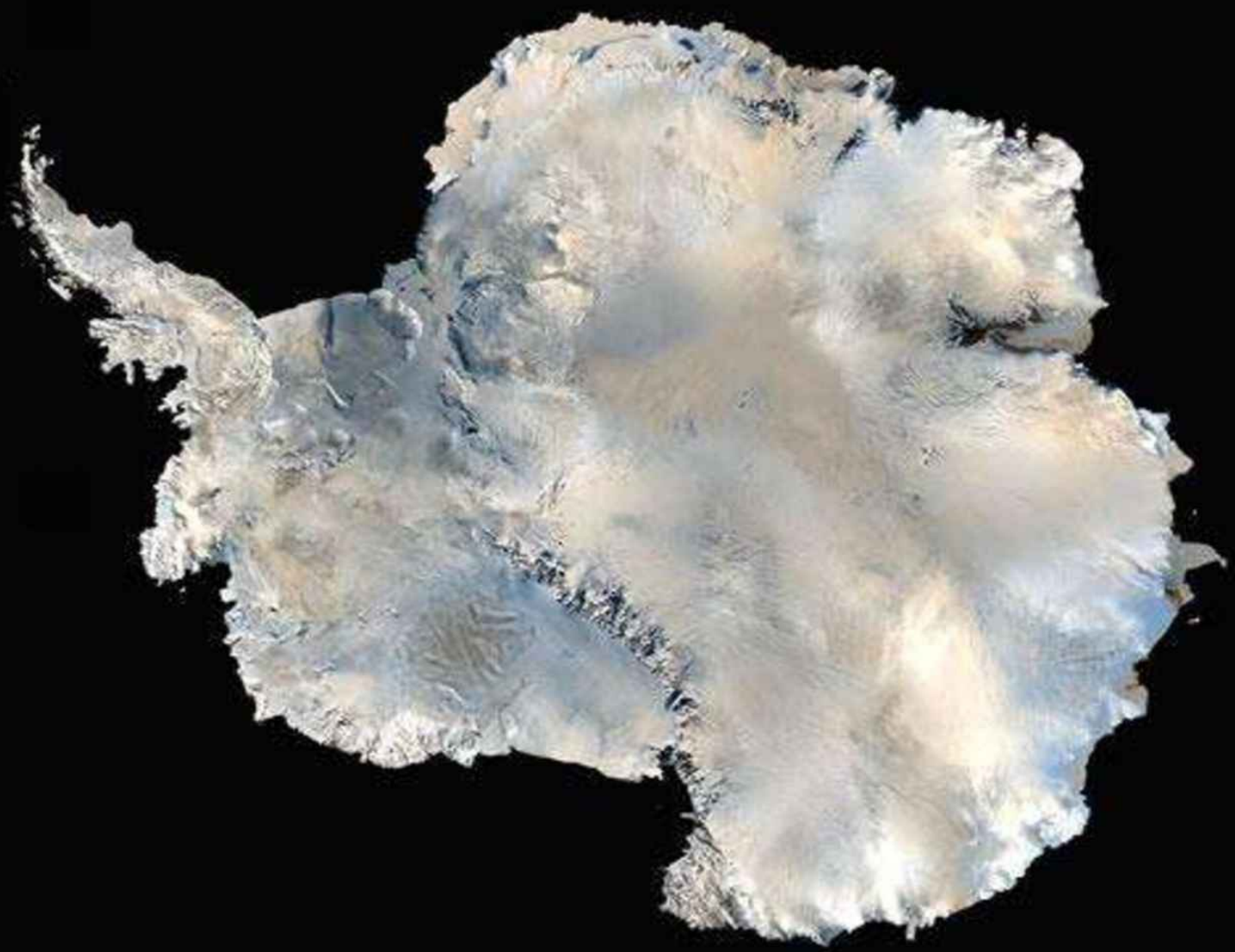
The First Civilization of the Ancient World



The Lost City of Antarctica

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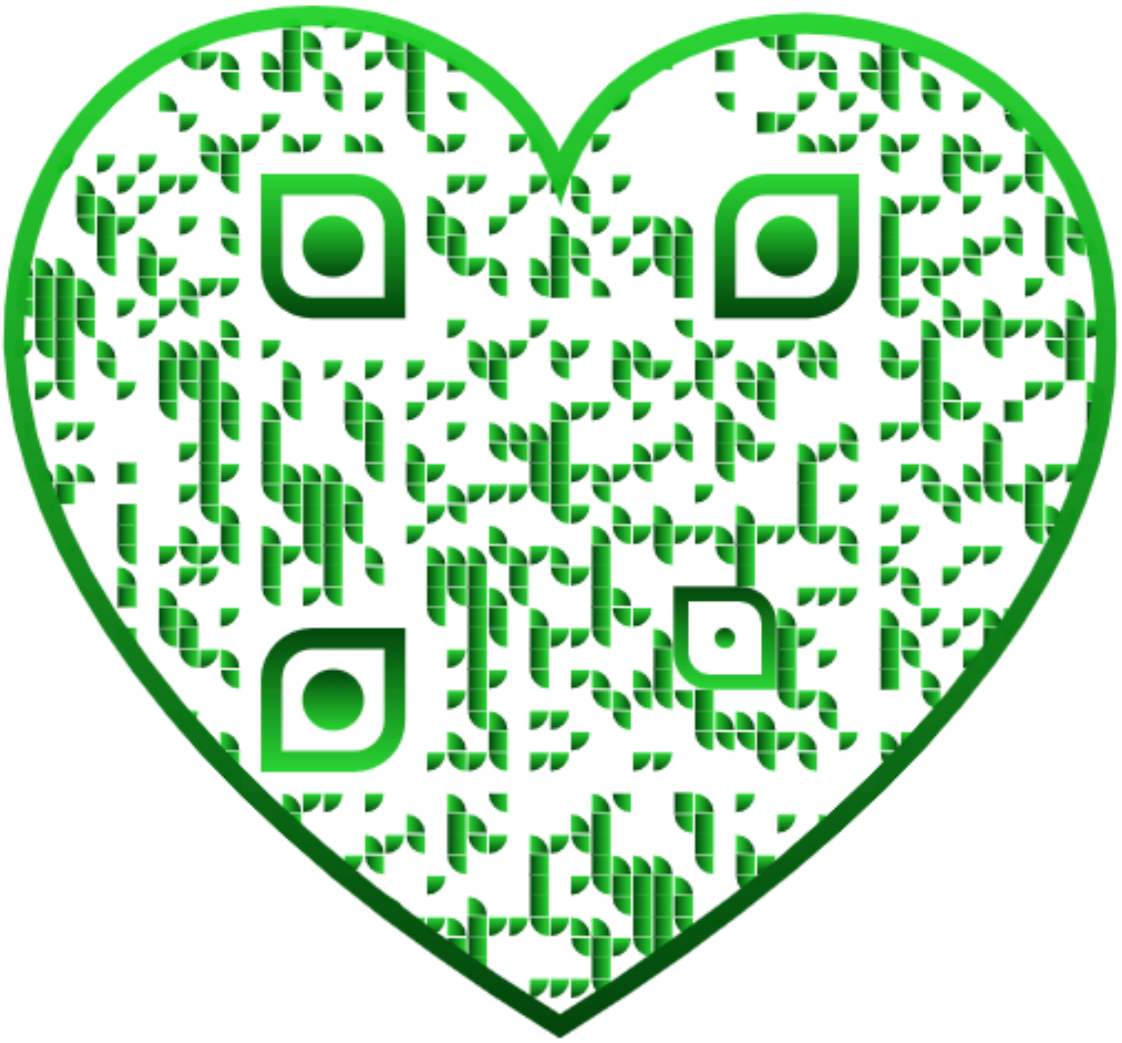

The First Civilization of the Ancient World

The Lost City of Antarctica

— **A Presentation of Wisdom Masters Press** —

From the Journals and Field Notes of M.G. Hawking

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COVER: Long the source of mysteries and legends, Antarctica is the most remote continent on our planet. Surrounded by the Southern Ocean, it is the fifth largest landmass at 5,400,000 square miles (13,990,000 sq/km). For the last 35 million years, Antarctica has been covered by an ice sheet with an

overall area of 6,500,000 square miles (16,800,000 sq/km), averaging 6,200 feet in thickness and extending to all but the northernmost reaches of the Antarctic Peninsula. For the 100 million years or so prior to that time, the continent enjoyed a subtropical climate and was entirely ice-free (British Antarctic Survey, 2010).

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"Antarctica has this mysterious, mythic weight. It resides in the collective unconscious of people, and it makes this huge impact, just like outer space."
—J. Krakauer

"There are a lot of mysteries, a lot of puzzles, many of which suggest things that are just incomprehensible. The more you find out about Antarctica, the more questions those things raise, far more than they answer." —B. Jordson, British Antarctic Survey

"Everything we've been taught about the origins of civilization may be wrong. Old stories about great lost civilizations of prehistory, long dismissed as myths by archaeologists, look set to be proven true." —D. Natawidjaja, Ph.D., Senior Geologist with the Research Centre for Geotechnology

- Part I: The Ancient Civilizations -

Introduction

Welcome. There are four primary purposes of this book: 1) to present archaeological and other competent evidence demonstrating that civilizations of tremendous antiquity once existed on our planet—evidence either known, inexactly known, or currently tentative; 2) to examine evidence regarding the true age of those civilizations; 3) to explore the possible origins of those civilizations; and 4) to explore the remarkable capabilities of ancient civilizations.

Please Note: That fourth and what I believe to be an equally important purpose of this book is to reveal the profound esoteric knowledge and technical abilities possessed by the cultures of ancient civilizations. Those topics are addressed in Part IV, *Secrets of the Ancient Civilizations*, and in Part V, *Where it Began*. Both of those sections are what is actually a *Bonus Anthology Supplement* to Parts I, II, and III, and is included to explore my personal experiences and encounters during sixty-two months I spent in remote regions of the world.

There is much to say about that, and as I believe it is the philosophical import as well as the scientific concepts that count in writing this book, that Anthology Supplement is something I believe you'll find valuable. As in any art, of what use is word or sound or form if not to seek recognition and understanding of clarifying, ennobling, empowering or enlightening knowledge? As Schopenhauer sagely observed, "*All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident*." This book, then, is written for those who, for the sake of greater knowledge, are willing to venture beyond what currently seems possible or explicable.

At risk of disappointing some readers, I will straightaway point out that this book does *not* deal with contemporary aspects of the "UFO phenomenon." Thousands upon thousands of pages have been written to expound theories and conjectures—and perhaps to conceal our ignorance—of the true meaning and sources of those intriguing events. It's reasonable to suppose, given the subject matter of this book, that anyone reading this is already familiar with that topic, and has arrived at his or her own conclusion.

Given the immense body of accounts of various types of "UFO phenomenon," witnessed worldwide and extending back to the very threshold of human history, it's probable that most people familiar with the subject have concluded that extraterrestrial influences on our planet are real or at

least plausible. Others may have reached the opposite conclusion, for whatever reasons. In either case, I ask the reader to set aside all such presuppositions and consider the information presented in this book carefully and methodically, as well as logically and analytically.

Parts I, II, and III of this book explore the true antiquity of civilization on this planet, examine the ancient traditions and theogonies that shed light on the existence and age of prehistoric civilizations, details the substantial evidence for a Paleocene civilization on the Antarctic continent, and take an inside look at the latest astronomical and cosmological discoveries.

The study of antiquity is properly accounted purely academic except as it may be made living knowledge which enriches our contemporary life. So, in Parts IV and V, we explore the extremely rare arcane knowledge of the ancient world, along with the powerful abilities that can be attained from the study of that knowledge, ones that convey benefits of great value in our modern world.

Likely many of the earliest chapters of our planet's history will lie forever silent under her most desolate soil, deepest waters, and thickest ice, yet extant legends and traditions have been too readily set aside—academic pedants love to brand as mythical the accounts which have endured the millennia, and which mischievously persist.

Whether or not this book succeeds in fully shedding light on the profound mysteries of ancient civilizations is best left to the readers' able determination, yet it may be noted that he or she may benefit from Spinoza's fine advice. "*Here, doubtless, the reader will encounter many things which will bring him to a standstill, and therefore I pray him to proceed gently with me and form no judgment concerning these things until he shall have read all*."

With the deepest appreciation, I offer a heartfelt 'thank you' to the scholars and specialists of the numerous research centers, institutes, universities, libraries, and museums who so graciously provided us with irreplaceable encouragement, support, and assistance.

Book Navigation Guide

The explorations in this book are organized into six parts, as follows:

• Part I: The Ancient Civilizations — Provides archaeological background and information regarding the pre-Younger Dryas Boundary event civilizations, circa 10,770 B.C. or earlier, and the known cataclysmic astronomical events that eradicated most evidence of prehistoric civilization from the historical record. Examines the ancient traditions and extant evidence of the accomplishments and technology of currently known ancient cultures.

• Part II: A Very Ancient City in Antarctica — Provides a detailed account of the satellite imaging evidence for the remains of an extensive Paleocene civilization existing under the ice of Antarctica, including "intelligently-made structures, resembling some sort of pyramidal and rectangular buildings." Also examines the ice-core derived, isotopic record from the Paleogene and Neogene geologic periods indicating that the infrastructure of an advanced civilization existed on the Antarctic continent approximately 55.5 million years ago, and may have been inhabited for 300,000 or more years. Examines additional evidence of anomalous high-energy particles emitting from the Antarctic ice sheet.

• Part III: Our Cosmos — An overview of our incredible universe, including recent cosmological and astronomical discoveries, e.g., that the number of galaxies in the observable universe is more than ten trillion, and that our galaxy as a whole may contain over 40 billion "earth-like" (terrestrial) planets. Examines new results of calculating the Drake equation based on the most recent Kepler survey data and detailed studies of exoplanet atmospheres, estimating that extraterrestrial civilizations in our galaxy may number in the millions.

• Part IV: Anthology Section, Secrets of the Ancient Civilizations — An anthology of related material revealing the profound esoteric knowledge and technical abilities possessed by the cultures of ancient civilizations. Includes excerpts from four volumes:

- *A Great Master Speaks, Immense Powers of the Ancients Revealed*
- *From Beyond Our World, The Profound Message*
- *True Experiences with a Sorceress of the 'Four Portals'*
- *Quantum Consciousness, Psychokinetic and Extrasensory Powers*

• Part V: Where it Began — Excerpts from *In The Valley of Supreme Masters, A Chronicle of Power*, the first book in the two volume series which narrates explorer M.G. Hawking's experiences during the first several of the

five years he spent in the *Himalayan* regions of Nepal and the *Qinghai-Tibet* Plateau. Book One, Part 1 - *Revelations of a Paranormal Kind*. Book One, Part 2 - *A Series of Phenomenal Events*.

• Part VI: Additional Material — Contains the Afterward, information about the author and Wisdom Masters Press, a Reference Guide to Individuals Appearing in the Anthology, Book List and Descriptions, and Contributors to the Earth Impact Database.

Prehistoric Civilization

"*Every man takes the limits of his own field of vision for the limits of the world*." —Arthur Schopenhauer

For decades the archaeological community labored under the theory that human civilization began after the last Ice Age. The theory conjectured that, prior to that time, humans were no more than primitive hunter-gatherers incapable of communal organization or sophisticated abilities, and it was only after the last glacial period—following the melting of the 10,000 foot thick ice sheets that covered much of the northern portion of the world's continents—that our human ancestors began to develop agriculture and complex economic and social structures, sometime around 4000 B.C. Archaeologists therefore theorized that the first cities did not develop until about 3500 B.C. in Mesopotamia and Egypt.

Contemporary discoveries have dramatically undermined those theories. Modern research has unearthed buried civilizations and discovered submerged cities one after another—archaeology and anthropology now reconstruct an unsuspected antiquity of man—new discoveries prove all history false and paint a canvas of stunningly mysterious dimensions. Previous academic accounts of the origins of civilization and the cultures of the ancient world have fallen forfeit to finds at archaeological sites around the world.

The bulk of the most ancient of these archaeological finds indicate that sophisticated civilizations existed not only long prior to the last glacial period, but most importantly, prior to the '*Younger Dryas Boundary*' cataclysmic event as well. The 'YDB' event, which occurred circa 10,770 B.C., is thought to have been caused by the air-bursts or impacts of several

comets, or possibly a mile-wide meteorite that impacted Greenland's northern ice cap (the Hiawatha glacier), resulting in massive shockwaves and firestorms sweeping across the continents and initiating a 1200 year-long epoch of terminal environmental change, including devastating cold, perpetual darkness, massive floods, and catastrophic faunal extinction. See, e.g., Wittke, *Proceedings of the National Academy of Sciences*, 2013; Bunch, Hermes and Moore, *Proc. Natl. Acad. Sci.*, 2012; Kennett and West, *Science*, 2009; Kennett and West, *Proc. Natl. Acad. Sci.*, 2007; Firestone, West and Warwick-Smith, *The Cycle of Cosmic Catastrophes: How a Stone-Age Comet Changed the Course of World Culture*, Bear & Company, 2006; et al. And see, City-size Impact Crater found under Greenland Ice, *National Geographic*, 14 Nov 2018; originally published in *Science Advances*, Vol. 4/11, 14 Nov 2018.

"It's not surprising that large animal species, such as the mammoths, went extinct during the cataclysmic Younger Dryas period, which dates from 10,800 B.C. to 9,600 B.C. And of course it had huge effects on our ancestors, not just those 'primitive' hunter gatherers the archaeologists speak of but also, I believe, a high civilization that was wiped from the historical record by the upheavals of the Younger Dryas." —James Kennett, Ph.D., Professor Emeritus, Department of Earth Science, University of California

We are fortunate that not all traces of pre-YDB event high civilizations were "wiped from the historical record." A brief sampling of prehistoric evidence includes:

• Remote sensing images from NASA missions over Antarctica reveal what researchers have concluded to be clear evidence of a complex settlement including large rectangular and pyramidal structures lying beneath 1.4 miles (2.3 km) of ice that has covered the continent for tens of millions of years (location: Continent of Antarctica). This discovery, if fully confirmed, and if made public, will represent the greatest archaeological find of history. For more information, see the chapter, *Evidence for a Paleocene Civilization*.

• The ancient Egyptian 'Turin Royal Canon' (*papyrus 1874 verso*, c. 1279 B.C.) records the reign of the pre-dynastic "Gods of Ancient Egypt" as beginning in 37,920 B.C. (location: discovered in *Thebes*, currently in the *Museo Egizio* [Egyptian Museum], Turin, Italy).

• *Gunung Padang*, meaning "Mountain of Light," the site of numerous

megaliths including a 300 foot high pyramid whose base materials have been dated to 22,000 to 20,000 B.C. (location: *Cianjur* regency, West Java Province of Indonesia).

• Inscriptions on the walls of the ancient Egyptian Temple of *Edfu*, which recount a historical record of Egyptian dynastic civilization extending back to 18,000 B.C. (location: west bank of the Nile in *Edfu*, Upper Egypt).

• *Nabta Playa*, site of some 25 megalithic structures, including a calendar circle with sophisticated astronomical alignments, estimated by research teams to have been constructed as early as 16,500 B.C. (location: Sahara Desert of southern Egypt, west of *Aswan*).

• *Puma Punku*, meaning "The Door of the Puma," site of inexplicably precise andesite stonework and extensive megalithic structures whose astronomical alignments date to 15,000 B.C. The tools that were used to create the highly complex structures at *Puma Punku* do not exist in the archaeological record (location: *Tiwanaku*, in the Andean Mountains of western Bolivia; altitude 12,500 feet).

• *Göbekli Tepe*, a remarkably complex megalithic ceremonial center dated to 12,000 to 9,000 B.C. (location: southeastern *Anatolia* Region of Turkey, northeast of *Şanlıurfa*).

• The *Great Sphinx* of ancient Egypt, whose weathering and erosion patterns correlated with paleoclimatology and subsurface features establish that its body and the walls of its enclosure date to the period of 11,000 to 10.000 B.C., and perhaps far earlier (location: *Giza* Plateau adjacent to the west bank of the Nile in *Giza*, Egypt).

• A vast submerged city in the *Bay of Cambay*, or *Gulf of Khambhat*, artifacts from which have been carbon-dated to 9,500 B.C. (location: Arabian Sea coast of India, bordering the state of *Gujarat*).

• The underwater *Yonaguni* city complex, estimated to have been submerged circa 10,000 to 8,000 B.C. (location: offshore of the westernmost inhabited island of Japan, 108 kilometers from the east coast of Taiwan).

• The extensive sunken city of *Dwarka*, relics from which have been carbon-dated to 7,000 B.C. (location: offshore of the *Devbhoomi Dwarka* district in the state of *Gujarat*, northwestern India).

Many more such prehistoric sites, identified via satellite imagery, ground-

penetrating radar, deep-mapping sonar, LIDAR, and other advanced technologies, are known to exist but remain to be explored. Indeed, archaeologists estimate that only a tiny fraction of the ruins and relics of our world's most ancient civilizations have been found.

"*There are hundreds of thousands, if not millions, of undiscovered ancient sites across the globe. There are so many previously unknown sites and structures all over the world . . . what satellites help to show us is we've actually only found a fraction of a percent of ancient settlements and sites all over the world*." —Sarah Parcak, Ph.D., Satellite Archaeologist, Professor of Anthropology and Director of the Laboratory for Global Observation, recipient of the TED Prize

It is not merely possible but highly probable, as Aristotle thought, that many cultures arose, developed to a high state, then disappeared from the earth and eventually lapsed from human memory. "*History*," said Bacon, "*is the planks of a shipwreck; vastly more of the past is lost than found*." The attempt to reconstruct the history of prehistoric civilization on our planet is a precarious enterprise.

The impact of very large comets or asteroids such as occurred, for example, in the *Wilkes Land*, *Australian*, *Acraman*, *Manicouagan*, *Shiva*, *Vredefort*, *Popgagi*, *Sudbury*, and *Chicxulub* events have immensely transformative and terminally catastrophic effects worldwide. Three of the largest currently known impacts are linked to three major extinction events: *Wilkes Land* for the massive Permian–Triassic extinction event (crater diameter 310 miles/500 kilometers), the *Popigai* impact for the Eocene–Oligocene extinction event (crater diameter 68 miles/110 kilometers), and *Chicxulub* for the Cretaceous–Paleogene extinction event (crater diameter 123 miles/198 kilometers).

The *Chicxulub* impact event in the *Yucatán* Peninsula region of Mexico has been dated utilizing tektite core-samples as occurring 66,038,000 years ago (± 11,000 years). The *Chicxulub* impactor had an estimated diameter of 9.3 miles (15 kilometers), and released energy estimated to be equivalent to 10 billion Hiroshima A-bombs (100 trillion tons of TNT). The *Chicxulub* asteroid blasted out a crater 123 miles (198 kilometers) in diameter and 20 miles (32 kilometers) deep, well into the continental crust of the region, vaporizing thousands of cubic miles of rock.

The actual results of this type of impact are difficult to truly comprehend.

The impact generated a thermal-fireball reaching 36,000 degrees Fahrenheit, instantly incinerating everything within 2000 miles (3220 kilometers) of the impact zone and igniting forest fires worldwide. A 12.5+ earthquake more powerful than anything ever experienced or measured by humans shattered thousands of square miles of landmass, followed by a phenomenal mega-tsunami estimated to have been over 16,300 feet high (4970 meters high).

At just over eight minutes post-impact, ejecta began to spill down, smothering the burning continents beneath a thick blanket of glowing hot particles and ash. Close to the impact zone, the ground was buried beneath thousands of feet of rubble, triggering a shockwave that tore outward from the impact region at 600 miles (965 kilometers) an hour, scattering burning debris and leveling anything that was still standing. Seawater flowed into the immense impact crater and remained boiling hot for several thousand years after the event.

The *Chicxulub* asteroid strike devastated our planet. The great non-avian dinosaurs, who had been earth's dominant species for 170 million years, were demoted to mere museum exhibits. All land-based and ocean-based ecosystems worldwide were profoundly disrupted, effectively eliminating between 75 and 95 percent of life on our planet, with gravely deleterious effects on flora and fauna lasting some 30,000 years after the event.

It may be noted that the phrase "very large" when used to refer to comets or asteroids is relative. The *Chicxulub* impactor was about 9 miles in diameter. There are much, much larger objects traveling through the Milky Way galaxy and, on occasion, transiting through our solar system.

The impact of one of those larger bodies, called the "giant-impact hypothesis," is currently the favored scientific theory for the formation of the moon. This hypothesis, sometimes called the Big Splash, or the Theia Impact, suggests that the moon formed out of the debris left over from a collision between earth and a large astronomical body in the Hadean eon (4.6 billion to 4 billion years ago). Theia comes from the name of the mythical Greek Titan who was the mother of Selene, the Goddess of the Moon.

The impact of a large astronomical body such as a "giant" asteroid or small proto-planet conveys an immense amount of energy, easily sufficient to heat the earth to a "global magma ocean" state—in other words to make the planet largely or completely molten. Magma oceans are integral parts of planetary

evolution as they facilitate formation of a core through metal segregation and an atmosphere and hydrosphere through degassing. Magma oceans may survive for millions to tens of millions of years after an impact, interspersed by relatively clement conditions.

Magma oceans are widely accepted to have occurred on earth numerous times during its 4.6 billion year history. The best chemical evidence for them is the abundance of certain siderophile elements in the mantle that indicate magma oceans as deep as 620 miles (998 kilometers) have existed on several occasions. The moon was also in a magma ocean state during and following its formation.

Analysis of lunar rocks suggests that the collision described in the giant-impact hypothesis was a direct hit, causing a *thorough mixing* of both parent bodies. If you use your imagination to picture such a scenario, the consequences to anything existing on the surface of the planet after an asteroid impact that causes the earth to become molten are quite striking.

The impacts or air-bursts of relatively "small" asteroids or comets can annihilate entire continents and disrupt climate worldwide for centuries, as happened, to name a few known examples, circa 12,900 B.C., 10,770 B.C. (the 'YDB' event), 7600 B.C., 4400 B.C., 3150 B.C., 2345 B.C., 1628 B.C., 1159 B.C., and 536 B.C. Historically, scientists estimate that the earth has been struck by asteroids and comets over *three million* times.

Although comets pose significant danger, asteroids are far more common. As of late 2017, JPL had identified 17,506 known "Near-Earth Objects," in other words, objects in orbits that come very close to our planet: 17,400 of these are asteroids and 106 are comets. And more are discovered all the time; 1,996 Near-Earth Asteroids were identified in 2017, 1,887 in 2016, and 1,566 in 2015. In 2017, 52 known asteroids hurtled past earth within one lunar distance, or about 238,855 miles, an infinitesimally small distance in the astronomical context.

Due to our relatively thick and very active atmosphere, wind, rain, and shifting ice erosion, along with the movement of tectonic plates, have erased the vast majority of earth's impact craters. The Earth Impact Database, maintained by the Planetary and Space Science Centre in New Brunswick, has catalogued 190 well-researched and fully confirmed impact craters, yet hundreds more are known to exist but have yet to be investigated.

Given the extreme danger to our planet, asteroid hunters are hard at work. The NASA-funded telescope network devoted to detecting asteroids that could impact earth is expanding into the Southern Hemisphere, which, at the present time, perilously lacks a large-scale asteroid surveillance effort. In August 2018, NASA confirmed that it will provide $3.8 million (USD) over 4 years to support the construction and operation of two observatories south of the equator. Researchers plan to build one observatory in South Africa, and are in the process of deciding on a location for the second. Those facilities will join two existing asteroid surveillance observatories, on the islands of Maui and Hawaii (the “Big Island”), as part of the Asteroid Terrestrial-Impact Last Alert System (ATLAS), run by the University of Hawaii. The planned observatories will also detect comets, supernovae, and other celestial objects.

To the geologic eye the surface of the earth is a fluid form. Every day the sea encroaches somewhere upon the land, as within centuries our great coastal cities will be submerged, or the land upon the sea, as volcanic lava flows expand islands and continents. Over millenniums, widely ranging temperatures cause sea levels to rise and fall by hundreds of feet; immense sheets of ice invade and retreat; full-margin rupture megathrust earthquakes and super-volcanic eruptions radically change topography; vast regions of landmass are buried, lakes and inland seas become valleys, valleys fill, river canyons deepen, mountain ranges weather away, and some, like the *Himalayas*, continue to rise and shift through the action of plate tectonics.

The recently discovered evidence of exceedingly ancient civilizations, coupled with the remaining traces of their advanced technologies and abilities, raises many profound questions. How were such accomplishments achieved long before the dawn of known history? How did small stone-age cultures rise to the level where they were able to construct vast cities and immense megalithic complexes?

Archaeologists and other specialists point out that many of those constructions—such as the Great Pyramid at *Giza* or the incredibly precise andesite stonework at *Puma Punku*, to site just two examples—would even today be extremely difficult to duplicate, and certainly impossible to surpass.

The whole theory of progress hesitates before these silent monuments in stone. Where did the extraordinary knowledge, motivation and sophistication necessary to create such unprecedented structures come from?

The creation stories of indigenous cultures worldwide relate that their ancestors came from the stars. Native Americans recount that their antecedents were the “Sky People” and “Star Beings.” Egyptian texts speak of their “bringers of knowledge” coming from *Sahu* and *Sopdit* (Orion and Sirius). The builders of *Teotihuacan* describe their gods as having descended from the heavens. The legends of *Puma Punku* portray their progenitors as having come from the stars. The Sumerian, the Mayan, the Incan, the pre-Tibetan *Zhang Zhung*, and so many other cultures, all express the same story in diverse ways in different languages—their ancestors came from the stars, the sky, or the heavens, bringing advanced knowledge and the gift of civilization.

Many of these cultures were greatly separated both geographically and chronologically, yet their creation stories are strikingly similar and, in many cases, essentially identical. Why? What could explain this?

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Traditions of Antiquity

“Sooner or later, most people reach the disturbing realization that even what they cannot believe may be true.” —Plato (circa 428-348 B.C.)

Historians once credited the civilizations that emerged in the Tigris-Euphrates region as among the earliest known non-nomadic agrarian societies. Because the civilizations of Sumer, Ubaid, Akkad, Assyria and Babylon all emerged around the Tigris-Euphrates, the theory that Mesopotamia was the “cradle of civilization” was once widely accepted. Current archaeological assessments hold that there was no single “cradle” of civilization, but that several civilizations developed independently, among them the Near Eastern Neolithic (Mesopotamia).

Recent findings indicate that Egypt developed far earlier than the Tigris-Euphrates cultures and rapidly flowered into a civilization specifically and uniquely its own; one of the richest and grandest, one of the most powerful and yet one of the most graceful cultures in history. By Egypt’s side Sumer’s culture was but a crude beginning, not even Greece or Rome would surpass it, far less our own.

"*The art of Egypt was so far advanced that it is surprising to find any scholar of early culture proposing that the crude contemporary art of the early Babylonians is the product of a civilization earlier than that of the Nile. There is but little room for doubt that Egypt led the way in the creation of the earliest known group of civilizations*." —James Henry Breasted, renowned archaeologist and Egyptologist

The voluminous lore of the ancient Brahmaic and Egyptian traditions relates that in the antediluvian time of *zp tpj* (generally transcribed as *Zep Tepi*), the "first occasion" or "first time," mysterious, highly enlightened "gods" appeared in Egypt, bearing previously unknown technology and knowledge. The texts inscribed on the walls of the Temple of *Edfu* in Upper Egypt contain explicit descriptions of the time of *Zep Tepi* and the coming of the "bringers of knowledge," recounting their arrival in a "cosmic egg radiating colored light," bearing the "gods" who brought the "gift of civilization" to Egypt, and whose rule, the texts tell us, began circa 18,000 B.C.

It's important to note that the Egyptian tradition of *Zep Tepi*, in both its symbolism and historical time frame, bears a striking resemblance to references found in the ancient *B'on* theogony of the *Qinghai-Tibet* Plateau. Those relate that, as early as 18,000 to 16,000 B.C., an entity referred to as "*Gekhoe*" appeared to become "king of the gods" of the ancient *Zhang Zhung* culture, having arrived from the "heavens" before the dawn of civilization.

The *B'on* theogony recounts how this occurred: From the emptiness of space a "resplendent jeweled egg" descended to earth through the agency of "*lha* of bright light." Then, while "radiating brilliant hues on father mountain and mother lake," the resplendent jeweled egg opened. From this magical egg arose *Gekhoe*, who became the sovereign "god" of the realm, at which time "in the sky there appeared brilliant lights, melodious sounds in space, and many other wonderful occurrences."

Plato (c. 428-348 B.C.) writes that Egyptian priests kept records of their history going back over eighteen-thousand years: "*Egypt has recorded and kept eternally the wisdom of the ancient ages . . . all coming from time immemorial when gods governed the earth in the dawn of civilization*."

Plato was very well acquainted with the Egypt of his time. One of Taylor's manuscripts contains the following remarkable paragraph: "Plato was initiated into the 'Greater Mysteries' at the age of 49. The initiation took

place in one of the subterranean halls of the Great Pyramid in Egypt. The Isiac Table formed the altar, before which Plato stood and received that which was always his, but which the ceremony of the Mysteries enkindled and brought from its dormant state. With this ascent, after three days in the Great Hall, he was received by the Hierophant of the Pyramid (the Hierophant was seen only by those who had passed the three days, the three degrees, the three dimensions) and given verbally the Highest Esoteric Teachings, each accompanied with Its appropriate Symbol. After a further three months' sojourn in the halls of the Pyramid, the Initiate Plato was sent out into the world to do the work of the Great Order, as Pythagoras and Orpheus had been before him." —Thomas Taylor (A.D. 1758-1835), the first to translate into English the complete works of Aristotle and of Plato, as well as the Orphic fragments.

Herodotus, "The Father of History" (484-425 B.C.), tells us that when Hecataeus of Miletus (550-476 B.C.) boasted to the Egyptian priests that he could trace his ancestry through fifteen centuries to a god, they quietly showed him, in a hidden sanctuary deep under the sands, the statutes of three-hundred-forty-five high priests, each the son of the preceding, making three-hundred-forty-five generations since their "gods" had appeared in the Nile valley, marking an historical record extending back some one-hundred-eighty centuries, to approximately 18,000 B.C.

An ancient papyrus found at Luxor (*Thebes*), now known as the 'Turin Royal Canon' or the 'Turin King List,' is of special interest. The discoverer of the papyrus was likely a local resident who found it in a tomb or temple near *Thebes*. Bernardino Drovetti, then French Consul-General of Egypt, later acquired the papyrus, but just how is uncertain, as accounts disagree.

This ancient hieratic papyrus is heralded by modern scholars as the most extensive list ever found of Egyptian Kings as complied by the ancient Egyptian scholars themselves. The front (*recto*) side of the papyrus mentions certain domains of *Ramesses* II, suggesting that it was produced during his reign (circa 1279-1213 B.C.). The 'Royal Canon of Turin,' unlike the other king lists of the New Kingdom, was clearly produced not for any religious or political purpose, but instead as a complete and historically accurate chronological reference guide. There is no evidence of any intentional exclusion or suppression of kings, as the contemporary and ephemeral kings are included, even the reviled foreign kings of the Second Intermediate

Period. The papyrus is currently housed in the *Museo Egizio* (Egyptian Museum) at Turin, Italy. The *papyrus 1874 verso* is approximately 175 centimeters wide, and 42 centimeters tall (68 inches by 16 inches).

The list in the 'Royal Canon of Turin' formulates the basis for most of the chronology that predates the reign of *Ramesses* II. Translations of the 'Turin King List' reveal that—long before the "land of the Pharaohs" was ruled by "mortals"—beings who had come from "the heavens" were the first to arrive and reign over the region of the Nile. In the papyrus, these mysterious beings are referred to as "Gods" and "Demigods." The final two lines of Column One of the list, titled "*Gods of Ancient Egypt*," reads: "Venerables *Shemsu-Hor*, 13,420 years; Reign before the *Shemsu-Hor*, 23,200 years.

Pause for amazement. Who were these mysterious "gods"? Could the time-frames of such astonishing antiquity expressed in these ancient records, hieroglyphic temple texts and wisdom traditions be accurate?

In the Sahara Desert of southern Egypt, west of *Aswan*, is an area known as *Nabta Playa*. Here an ancient stone calendar circle, along with 25 or more other megalithic erections and structures, was identified by archaeologist Fred Wendorf and his team in 1998. An initial radiocarbon dating of extant cultural artifacts indicated a most recent habitation date of roughly 10,000 B.C. According to an extensive analysis by NASA astrophysicist Thomas Brophy, Ph.D., and his team, three stones inside the *Nabta* calendar circle represent the belt of Orion, just as the three pyramids of *Giza* align to represent the constellation of Orion as it appeared circa 12,500 B.C., something we find with the great Mayan pyramids as well. The stones of the *Nabta Playa's* stone calendar circle and the corresponding stars in the sky aligned on summer solstice nights as they appeared circa 16,500 B.C. Based on these and other analyses of monoliths in the area, Brophy concludes that the early inhabitants of *Nabta Playa* possessed highly sophisticated astronomical knowledge, the type of knowledge we associate with advanced technology and civilization.

It should be noted that the ancient Egyptian and ancient Mesoamerican civilizations such as the Maya were parallel in a great many ways, despite being located on opposite sides of the Atlantic Ocean. Both cultures' creation stories held that their gods came from the stars, both had advanced astronomical knowledge, both built pyramids, both used solar symbolism, both believed in life after death, preparing their dead for a journey to the

afterlife via an elaborate ceremony, and so on and so on. Interestingly, ancient Egyptian symbols have been found in Mesoamerican ruins, such as the *Ankh*, the Egyptian hieroglyphic character that read as “life” and represented the concept of eternal being beyond death.

The dates of the structures at *Nabta Playa* are well in line with the dating of the oldest sections of the Great Sphinx. Geological and seismic analyses, utilizing the weathering and erosion patterns correlated with the paleoclimatology and subsurface features, establish that the earliest portions of the Great Sphinx and the walls of the Sphinx enclosure date back to the period of 11,000 to 10,000 B.C., and perhaps far earlier. The precise alignment of the pyramids at *Giza* and the stones of the megalithic calendar circle at *Nabta Playa* indicate that the constellation of Orion—which represented the god Osiris during pre-dynastic times—was of prime importance.

Nearly all the ancients agreed in ascribing the invention of the sciences to the Egyptians. Like almost everything else in the cultural life of ancient Egypt, it drips with evidence of its unknown and mysterious origins. Clement of Alexandria (A.D. 150-215) gives us the titles of four Egyptian astronomy books (which have not survived): a) On the Disposition of Fixed Stars and Stellar Phenomena, b) On the Disposition of the Sun, Moon and Planets, c) On the Syzergies and Phases of the Sun and Moon, d) On Risings. For century after century they kept track of the position and movements of the planets, until their records stretched back for thousands of years. They distinguished between planets and fixed stars, noted in their catalogues stars of the sixth magnitude (invisible to the unaided eye), and charted what they thought were the astral influences of the heavens on the fortunes of men. From these observations they built the calendar which was to be one of Egypt’s greatest gifts to mankind.

No one knows precisely from whence the advanced knowledge of the early Egyptians came, yet no people, ancient or modern, have conceived of building a civilization on a scale so sublime, so great, so grandiose, as the Ancient Egyptians. The invention of the calendar and the complex astronomical observations are only two examples of their unprecedented technological and cultural advancements.

“Ancient Egypt presents us with an impenetrable mystery. How may we explain a Neolithic desert people spawning the most majestic civilization of

history? Their rapid ascension from a primitive state to a previously unapproached zenith of technology and culture demonstrates advancements that utterly elude explanation. Many of their artistic and architectural productions are unequalled to this day. What could possibly explain vast technical knowledge and sophistication appearing so fully-formed so suddenly?" —Legendary Egyptologist Flinders Petrie, Archaeological Journal (1911)

At the very outset of Egyptian history we find mathematics highly developed; the design and construction of the Pyramids involved a precision of measurement impossible without sophisticated mathematical lore. The dependence of Egyptian life upon the fluctuations of the Nile led to careful records and calculations of the rise and recession of the river; surveyors and scribes were continually remeasuring the land whose boundaries had been obliterated by the inundation, and this measuring of the land was evidently the origin of "geo-metry."

Multiplication and division tables are as ancient as the Pyramids. The oldest mathematical treatise known is the *Ahmes Papyrus*, dating back to 3000 B.C.; but this in turn refers to mathematical writings five-hundred years more ancient than itself. It illustrates by examples the computation of the capacity of a barn or the area of a field, and passes to algebraic equations of the first degree. Egyptian geometry measured not only the area of squares, circles and cubes, but also the cubic content of cylinders and spheres, and it arrived at 3.15 as the value of π. We enjoy the honor of having advanced from 3.15 to 3.1416 in the last five-thousand years.

Another glory of Egyptian knowledge was medicine. They described with accuracy the larger bones and viscera, and recognized the function of the heart as the driving power of the organism and the center of the circulatory system: "Its vessels," says the *Ebers Papyrus*, "lead to all the members; whether the doctor lays his finger on the forehead, on the back of the head, on the hands or on the feet, everywhere he meets with the heart." From such knowledge we see the rise in Egypt of great physicians, surgeons and specialists, who acknowledged an ethical code that passed down into the famous Hippocratic oath. Several papyri devoted to medicine have come down to us. The most valuable of them, named for the Edwin Smith who discovered it, is a roll fifteen feet long. Even in its extant form it is the oldest scientific document known to history. The author describes, with a clarity

unrivaled till the eighteenth century of our era, that control of the lower limbs is localized in the "brain," a word which here appears for the first time in literature. From this to Leonardo and Harvey was but a step—which took us more than four-thousand years.

Another supreme element in this mysterious civilization was its art. Here, at the very threshold of history we find an art powerful and mature, superior to that of any modern nation, and rivaled only by that of Greece. At first the luxury of isolation and peace, and then, under Thutmose III and Rameses II, the spoils of conquest, gave to Egypt the opportunity and the means for massive architecture, masculine statuary, and a hundred minor arts that so early touched perfection.

"*We were astonished by the beauty and refinement of the art displayed by the objects surpassing all we could have imagined; the impression was overwhelming*." —Egyptologist Howard Carter, discoverer of the intact tomb (KV62) of the 18th Dynasty Pharaoh, *Tutankhamun* (November 1922)

The whole theory of progress hesitates before Egyptian art. Add to that their technology of agriculture, metallurgy, industry and engineering; the invention of glass and linen, of paper and ink, of the clock, of geometry and the alphabet; the excellence and sublimity of sculpture and the arts; the refinement of dress and ornament, of furniture and dwellings, of society and life; the remarkable development of orderly and peaceful government, of census and post, of primary and secondary education, even of technical training for office and administration; the advancement of writing and literature; the first clear formulation known to us of individual and public conscience, the first cry for social justice, the first widespread monogamy, the first monotheism, the first essays in moral philosophy . . . all elevated to a degree of superiority and power that has seldom, if ever, been reached since.

How could the Ancient Egyptians have possessed such advanced cultural and astronomical knowledge in the very infancy of known history? From what source could such sophisticated knowledge have come?

According to their own primordial legends, their highly developed knowledge was transmitted as the "gift of civilization" originally introduced circa 18,000 B.C. by *Thoth*, the Egyptian god-of-all-trades, who arrived in the region of the Nile in the time of *Zep Tepi*. The legends relate that, during *Thoth's* three-thousand-year-long reign on earth, the most ancient books in

each science were among the twenty thousand volumes said to have been composed by this mysterious deity. Interestingly, our current knowledge does not permit us to improve upon this theory of the origins of the culture and science of Ancient Egypt.

A special note must be made regarding one of the most mystifying of all the puzzles of Ancient Egypt, the origin of the exquisite and lordly ancient Egyptian writing known as hieroglyphics. There are numerous theories suggesting various explanations, yet one thing is certain; the system of hieroglyphic symbols appears suddenly, as if out of nowhere, with no record or evidence of a long, slow development that would normally be the case with any sophisticated written language.

Hieroglyphs were from the very beginning phonetic symbols. An earlier stage consisting exclusively of picture writing using symbols or illustrations of the intended word or concept cannot be shown to have existed in ancient Egypt; indeed, such a stage can with certainty be ruled out. No development from pictures to letters took place; hieroglyphic writing was never a system of picture writing or ideographs. It can also be said with certainty that the "jar marks" (figures on the bottom of clay vessels) that occur early in Egyptian history do not represent a primitive form of the hieroglyphic script. Rather, those designs developed in parallel fashion to hieroglyphic writing and were influenced by it.

Ancient Egyptian legends and traditions explain this quite simply: hieroglyphic writing was one of many "gifts of civilization" provided by Thoth, the Egyptian god-of-all-trades, who arrived in the region of the Nile in the time of *Zep Tepi*. Our current knowledge does not allow us to improve on this explanation.

In ancient times, hieroglyphic script was called *mdju netjer*—"words of the gods." The word hieroglyph came from the Greek *hieros* (sacred) and *glypho* (inscriptions), a term that first appears in the writings of Diodorus Siculus or Clement of Alexandria (opinions differ).

Through the ages many people attempted to decipher Egyptian hieroglyphs, largely without success. In the 5th century A.D., however, Horapollo provided translations of nearly two hundred glyphs, some of which were actually correct. Further attempts at decipherment were made in the 9th and 10th centuries by the Arab historians Dhul-Nun al-Misri and Ibn Wahshiyya,

and in the 17th century by Athanasius Kircher.

The later attempts failed as they were based on the mistaken assumption that the hieroglyphs represented ideas or ideographs and not actual sounds of a language, a misconception that lingers in much of the general population to this day. Hieroglyphic symbols actually represent sounds (one consonant, two consonants, or three consonants), complete words, homophones, numerals, and non-phonetic information (which provide additional data about the meanings of words, distinguishes homophones, and serves as word dividers).

In 1799 the famous Rosetta Stone was discovered, a granodiorite stele which bore inscriptions of a royal decree of Ptolemy V, written in three sections in Greek, Egyptian hieroglyphic script, and Egyptian demotic script. This enabled scholars such as Silvestre de Sacy, Johan David Åkerblad, and Thomas Young to make significant progress toward deciphering hieroglyphic writing, and by the 1820s, Jean-François Champollion had made a complete decipherment of the hieroglyphic script. One of Champollion's breakthrough realizations was that the Coptic language, a descendent of ancient Egyptian used as a liturgical language in the Coptic Church, could be used as one of the keys to translating the hieroglyphic inscriptions and discovering the entire ancient Egyptian alphabet.

Champollion's work was one of the peaks in the history of history. The ability to translate the thousands of inscriptions found on the walls of ancient monuments, temples, tombs, and documents has provided us with incredible insights regarding the civilization and culture of the Ancient Egyptians.

The foregoing narrative reveals only a fraction of the tremendous advancements of the Ancient Egyptians. Was ancient Egypt, as many scholars believe, the greatest civilization in all known history? How was this vast array of wholly unprecedented accomplishments achieved? How did a small stone-age culture suddenly rise to such heights?

Where did the Ancient Egyptians' extraordinary knowledge, power, technology, and superiority come from? And, as the great Egyptologist Petrie wondered aloud, "*What could possibly explain vast technical knowledge and sophistication appearing so fully-formed so suddenly?*"

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- Part II: A Very Ancient City in Antarctica -

Evidence of a Paleocene Civilization

"*There are truths which are not for all men*." —Voltaire (A.D. 1694-1778)

"*It is a greater presumption for those who are ordinary men to venture to talk about the ancients than it is for a man ignorant of music to judge an orchestra. When we say that in the infinity of past millennia great civilizations did exist or did not exist, our tongues say it but our intellect does not comprehend it. And from this incomprehension is born the delusions and denials with which the world is possessed, weighing in its scales a thing so far from its capacity to measure*." —Plutarch (A.D. 46-120)

Our most advanced satellite technologies recently enabled a stunning discovery. During high-altitude flights designed to test instruments planned to be utilized on future NASA global survey satellites, something unprecedented was detected.

"[*W*]*hat satellites help to show us is we've actually only found a fraction of a percent of ancient settlements and sites all over the world*." —Sarah Parcak, Ph.D., Satellite Archaeologist, Director of the Laboratory for Global Observation

Remote sensing images from NASA test missions over Antarctica revealed what researchers say is evidence of an ancient city lying beneath 1.4 miles (2.3 kilometers) of ice. "There's very little margin for error when it comes to individual photons hitting individual fiber optics, which is why we were so surprised when we noticed these structures on the imagery," a project scientist with NASA's Goddard Space Flight Center explained. "As of now we can only speculate as to what these features are, but the launching of ICESat-2 in 2018 could lead to other major discoveries and a better understanding of Antarctica's geomorphological features. There are possibly many other additional sites that are covered with ice. It just shows us how easy it is to underestimate the size, scale, and age of past civilizations."

Archaeologists who have examined the images, the expert analysts from the Department of Archaeology at the University of Calcutta, believe that they show clear evidence of a large settlement or city beneath the ice sheet. "*These*

are features of intelligently-made structures, resembling some sort of pyramidal and rectangular buildings. We clearly have here evidence of advanced engineering. The only problem is that these images came from Antarctica under two kilometers of ice. That is clearly the puzzling part, and we do not have any explanation for this at the moment."

Puzzling indeed. Antarctica is the coldest, most desolate place on earth, a realm of barren mountains rising from a 5.4 million square mile (13,986,000 sq/km) landmass buried beneath thick sheets of ice. Yet this current icy version of Antarctica turns out to be exceptional. For most of the past 135 million years the south pole was a subtropical paradise. "It was a green beautiful place," relates Jane Francis, Ph.D., Professor of Paleoclimatology, Leeds University School of Earth and Environment, Director of the British Antarctic Survey. "Lots of furry mammals including possums and beavers lived there. The weather was tropical. It is only in the recent geological past that it got so cold."

The "recent geological past" that Professor Francis refers to is of course based on geological time scales, which are truly epic, keeping in mind that the age of the earth is approximately 4.54 billion years (4,543 million years, ± 47.5 million years, based on radiometric dating, which reveals the relative abundances of elements that formed as radioactive uranium decayed over billions of years).

It is estimated that the ice sheets now covering Antarctica formed only about 35 million years ago. For the 100 million years or so prior to that time, the continent had been entirely ice-free. Even after the tectonic plate on which Antarctica is located had drifted to its present location, the continent's climate remained subtropical. Then, approximately 35.5 million years ago, ice formed across most of Antarctica, excluding only the higher mountain regions.

Of course, the question immediately arises: How could complex structures exist on land covered by a over a mile of ice that's been there for *35 million years*? In searching for an answer, we're presented with a number of developing theories, each with varying degrees of evidence.

First, we're assisted by a technology developed about 50 years ago, ice-core science. As applied in the Antarctic, the deep ice-core record extends back about 800,000 years, which includes the mid-Pleistocene transition (MPT).

Earth's climate underwent a fundamental change during the 'MPT,' which lasted about 550,000 years (from 1,250,000 to 700,000 years ago), when the dominant periodicity of climate cycles inexplicably changed from 41,000 to 98,000 years in the absence of any substantial change in orbital forcing (slow changes in the tilt of the earth's axis and the shape of its orbit, which strongly influence climatic patterns). See, e.g., *Climate of the Past,* Issue 9, 2525-2547, 2013.

Evidence derived from Antarctic ice-core samples reveals that, owing to wide variations in earth's atmospheric temperature over the ages, many of the lowest altitude regions of Antarctica's land mass appear to have became partially or largely ice-free during occasional, climatologically brief interludes through the last 35.5 million years. The most recent relatively ice-free period is estimated to have begun approximately 100,000 years ago and lasted about two-thousand years, after which time ice sheets recaptured the land, eventually growing to their present thickness of a mile or more.

Supposing that NASA's remote sensing images actually do show an ancient city under 2.3 kilometers of ice, as expert analysts have determined, and reasonably expecting that a large number of complex structures could only have been constructed during an ice-free period, it is possible to conclude that the structures date, at minimum, to 96,000 B.C.

This however is only one theory, and many researchers argue that the 96,000 B.C. date for the construction of the pyramidal and rectangular structures is not the most likely hypothesis. They point out that data from NASA's Kepler Space Observatory indicates that there are an estimated *40 billion* terrestrial planets in our Milky Way galaxy alone (JPL/Caltech, 2016), and that a civilization from a planet with a thousand or even several hundred years of technological progress in advance of ours could easily have established a settlement on an attractive planet like earth between 135 million to 35 million years ago, during the time Antarctica's climate was subtropical.

Certainly this is an intriguing theory, and there's substantial evidence for it in the earth's isotopic record, which we'll discuss further on. Of course, and best of all, an actual archaeological examination of the structures and their content or other relics would reveal a great deal, but the scope, extreme technical difficulty and cost of such an unprecedented project would be staggering, to say the least.

Not unexpectedly, since word of the NASA high-altitude test mission images spread in the archaeological community there's been a pronounced desire to find a means to examine the settlement's immediate area, even in a relatively superficial manner, such as boring through the ice sheet in an attempt to retrieve and analyze samples of whatever could be found at the bottom of a small bore-hole. Unfortunately, along with difficulty and cost, there are several additional factors working against even this type of cursory examination. One might think that time is not among those factors, being that the "settlement" has already been there a *very* long time.

However, with each passing year the project potentially becomes more challenging. Contrary to the ill-informed claims of "global warming" enthusiasts, data from both NASA and European Space Agency satellite surveys conclusively show that the Antarctic ice sheet is not losing ice, it's *gaining* ice, and in enormous amounts.

The Antarctic ice sheet had an average net gain of 101 *billion* tons of ice *each year* from 1992 to 2008 (112 billion tons of additional ice per year from 1992 to 2001, and 82 billion tons of additional ice per year between 2003 and 2008). Insofar as the volume of ice added, that's an average gain of about 3.52 trillion cubic feet annually (3,520,924,484,800 cubic feet per year). See, e.g., *Journal of Glaciology*, Oct 2017; et al. Ref: NASA's Goddard Institute for Space Studies; British Antarctic Survey; U.S. Antarctic Program; World Data Center for Paleoclimatology.

When it comes to the hunt for advanced civilizations that might exist across the cosmos, one must deal with the fact that the universe is about 13.8 billion years old, and the earth is approximately 4.54 billion years old.

However, as far as we now know, *complex* life has only existed on earth's surface for about 540 million years, estimated, for example, from trace fossils of tracks and burrows left by organisms capable of movement in sediments located in the *Corumbá* region of western Brazil. And recently, in a remarkable find that Amber and Heather (two of our team members) proclaimed to be a "really fun" discovery, an international research group team discovered the first *fossil footprints* of an animal with appendages, dated to the Ediacaran Period (about 635-541 million years ago) in China. See, e.g., *Science Advances*, June 6, 2018.

Researchers from the Nanjing Institute of Geology (in China) and Virginia

Tech (in the U.S.) studied those interesting trackways discovered in the *Dengying Formation* (551-541 million years old) in the *Yangtze Gorges* area of South China. The tracks are somewhat irregular, consisting of two rows of footprints arranged in series or repeated groups. The characteristics of the trackways indicate that they were produced by bilaterian animals with paired appendages that raised the animal's body above the water-sediment interface. The tracks appear to be connected to burrows, suggesting that the animals may have periodically dug into sediments and microbial mats, perhaps to obtain oxygen and hunt for food.

In contrast, the first members of the human evolutionary family arose only about 7.2 million years ago, and the first *Homo sapiens* appeared 320,000 to 700,000 years ago. And of course, humans only developed industrial civilizations in the last 300 years. This raises the possibility that other civilizations of some type of intelligent creatures might have been around long before human ones ever existed.

This is a serious question, and serious scientists are working on determining what traces these potential predecessors might have left behind, calling this possibility the "Silurian" hypothesis. See, e.g., *The Silurian Hypothesis: Would it be Possible to Detect an Industrial Civilization in the Geological Record?* G. A. Schmidt, Director, NASA Goddard Institute for Space Studies; A. Frank, Department of Physics and Astronomy, University of Rochester, *International Journal of Astrobiology*, April 2018.

We're used to imagining ancient civilizations in terms of Indiana Jones or Lara Croft adventures: jungle-covered caves and pyramids, sand-covered tombs, hidden temples, sunken statues, subterranean ruins, and so on. These kinds of artifacts from previous cultures are fine if, like Indy, you're only interested in timescales of thousands or tens of thousands of years. But if you wish to roll the clock back millions or tens of millions of years, things get far more complicated.

When it comes to direct evidence of an advanced civilization—things like cities and roads—the geological record does not extend back past the Quaternary period, which began 2.6 million years ago. For example, the oldest large-scale stretch of the earth's ancient surface lies in the *Negev* Desert, and it's only 1.8 million years old. Surfaces older than that are only visible in cross section via something like a cliff face or rock cuts. Go back much farther than the Quaternary and everything has been turned over and

over, churned and recycled by plate tectonics, and crushed to dust.

Additionally, if we go back millions of years, we're not talking about human civilizations anymore. Anthropologists amuse themselves by mischievously shuffling the date of the first appearance of *Homo sapiens* on our planet, but the earliest tentative dating runs to between about 300,000 to 700,000 years ago. The earliest excavated 'Middle Stone Age' tools date to 320,000 or so years ago, yet other more primitive cutting stones made of local rock have been dated to about 499,000 years ago, at *Olorgesailie*. Evidence recently found in the Philippines suggests that a *Homo* species, possibly *Homo sapiens*, crossed the ocean from mainland Asia to the Philippines—conceivably aboard uprooted trees or some kind of primitive watercraft—about 709,000 years ago (± 68,000 years). See, *Nature*, May 2 2018.

Estimating the first appearance of "*Homo sapiens*" is complicated by the fact that the category itself lacks a single, agreed upon definition, i.e., there is no universal consensus on the terminology. According to one definition, *Homo sapiens* is a single species comprising several subspecies that include the archaic humans and the modern humans. Under this definition, modern humans are referred to as *Homo sapiens sapiens* and archaics are also designated with the prefix "*Homo sapiens*." For example, the Neanderthals are *Homo sapiens neanderthalensis*. Other taxonomists prefer not to consider archaics and modern humans as a single species but as several different species.

Whatever the date of the first actual emergence of *Homo sapiens*, the investigation of an advanced civilization existing on our planet *tens of millions* of years ago must shift from "*Homo sapiens*," or any of the many archaic humans, to a species that would be of either terrestrial or more likely extraterrestrial origin.

Is it possible to find clear evidence that an ancient *terrestrial* species built a relatively short-lived civilization long before our own? Is it possible, for example, that some unknown early hominid or other creature briefly rose to civilization building during the Paleocene epoch (66 to 56 million years ago)?

Probably not. The newest archaeological evidence indicates that Europe (not Africa, as once believed) was the point of origin of the first members of the human evolutionary family, and has been dated to over 7 million years ago. Fossils of *Graecopithecus*, now the earliest known hominid, have been found

in Greece that date to around 7.175 million years ago, and in Bulgaria that date to 7.24 million years ago. See, e.g., *Science*, 191/12, June 2017; *Science Daily*, May 2017; et al.

Interestingly, the discovery of this creature, *Graecopithecus freybergi*, reveals that our ancestors were already starting to evolve in Europe several hundred thousand years before the earliest African hominid, *Sahelanthropus tchadensis*, which was found in Chad. "This study changes the ideas related to the knowledge about the time and the place of the first steps of the humankind," said Professor Nikolai Spassov from the Bulgarian Academy of Sciences, lead author on the study. See, *PLOS ONE Journal*, 12/5.

Dr. David Begun, a University of Toronto paleoanthropologist and co-author of the study noted: "We were surprised by our results, as pre-humans were previously known only from sub-Saharan Africa. This dating moves the first appearance of pre-humans into the Mediterranean area." Professor Madelaine Böhme of the University of Tübingen added: "Our findings change our ideas about the origin of humanity. I personally don't think that the descendants of *Graecopithecus* died out, but spread to Africa later." See, e.g. *Science*, 191/12, June 2017; *Sci News*, May 2017; *PLOS ONE Journal*, 12/5, May 2017; et al.

There could of course be fossils of a vastly earlier terrestrial civilization-building hominid—or some other type of intelligent animal that we're currently unaware of—but the fraction of life that gets fossilized is always minuscule and varies greatly depending on time and habitat. Finding 50 or 60 million year old fossils of a relatively small creature is improbable. It would be easy, therefore, to miss an advanced civilization during the Paleocene, even one that lasted 100,000 years—which would be 500 times longer than our industrial civilization has made it so far.

All direct evidence would certainly be long gone after tens of millions of years, save something like ruins covered under massive sheets of ice and so uniquely preserved and protected from devastating, topography-altering events like asteroid and comet strikes, megathrust earthquakes, and super-volcanic eruptions. Aside from that, what kinds of evidence might still exist? Perhaps the best way to address this question is to determine what evidence our civilization would leave behind if it collapsed at its current stage of development.

"*Artifacts of human or extraterrestrial industrial civilizations are unlikely to be found on a planet's surface after about 2 million years*," says Gavin Schmidt, director of NASA's Goddard Institute for Space Studies. "*For instance, urban areas currently take up less than 1 percent of earth's surface, and complex items, even from early human technology, are very rarely found*."

However, the collective activity of our present industrial civilization is laying down a variety of unique traces that could be detectable by scientists millions of years in the future. "*After a couple of million years, any physical reminder of a civilization may be gone, so you have to look for sedimentary anomalies, things like different chemical balances that just look wacky*," explains Adam Frank, an astrophysicist at the University of Rochester.

For example, since the mid-1900s we've engaged in extensive use of rare-earth elements in catalysts, alloys, electronic devices, and so forth—because of this, far more of these atoms are now wandering around the planet's surface than would otherwise be the case. Archaeologists of the future should be able to detect this in characteristics of rare-earth elements showing up in sediment layers from our era. Even our creation and use of synthetic steroids has become so pervasive that they may be detectable in geologic strata millions of years from now.

And then there's the plastic. Studies have shown increasing amounts of plastic "marine litter" are being deposited on the seafloor everywhere from coastal areas to deep ocean basins. A recent study estimates that about 8 million tons of plastic end up in the oceans each year, about 90% of it coming from just 10 river systems (eight of which are in Asia, the Yangtze, Indus, Yellow, Hai He, Ganges, Pearl, Amur, and Mekong; and two in Africa, the Nile and the Niger). Ref: Helmholtz Centre for Environmental Research, June 2018. Wind, sun, and waves grind down large-scale plastic litter, leaving microscopic plastic particles that eventually descend to the ocean floor, creating a layer that could persist on geological timescales.

An important question is how long any of these traces of our civilization will actually last. Recent research indicates that the foregoing types of artifacts have a significant probability of appearing in future sediments, even many millions of years into the future. However, the most likely marker of our current presence as an advanced civilization is a by-product of one specific activity.

The burning of fossil fuels to create energy releases carbon into the atmosphere. This carbon is depleted in one of the element's three naturally occurring varieties, or isotopes. Fossil fuels ultimately derive from the remnants of ancient plant life, which preferentially absorb more of the lighter isotope carbon-12 than the heavier isotope carbon-13. When fossil fuels get burned, they alter the ratio of carbon-12 to carbon-13 normally found in the atmosphere, ocean, and soils. The more fossil fuels that are burned, the more the balance of these carbon isotopes shifts—an effect that could later be detected in sediments as evidence of an industrial civilization.

Atmospheric scientists call this shift the "Suess effect," and the change in isotopic ratios of carbon due to fossil-fuel use is apparent even over the last century. Increases in temperature due to carbon release also leave isotopic signals in oxygen isotopes (ratio of oxygen-16 to oxygen-18). These shifts should be clearly visible to any future scientist who chemically analyzes exposed layers of rock from our current geological era, which is often referred to as the "Anthropocene" epoch, the geological age characterized by humans' influence on the planet.

It should be noted that *scientifically* designating the Anthropocene is a difficult and controversial task. Any marker for the beginning of major human impacts on the planet needs to be globally synchronized in the geological record, and also must describe a process that casts a long shadow into the future history of earth, enough to produce rock strata that mark a turn in earth's planetary trajectory. See, e.g., *The Earth After Us: What Legacy Will Humans Leave in the Rocks?,* Oxford University Press, 2008; *Geology of Mankind*, Nature 415, 23, 2002.

At present we know that our Anthropocene layer will exhibit strong signals in carbon isotope shifts, in oxygen isotope shifts, peaks in rare-earth elements, plastic nanoparticles, and possibly even synthetic steroids. So if these traces of our civilization are bound to be detectable millions of years in the future, might there be any similar Anthropocene-type "signals" existing *right now* in ancient rocks, just waiting to tell us of an advanced civilization that existed millions of years ago?

Interestingly, the answer is a resounding yes. Examining the isotopic record from the Paleogene and Neogene geologic periods (covering 66 million to 2.6 million years ago), scientists at NASA's Goddard Institute for Space Studies, a world-class climate-science facility, found carbon and oxygen isotope ratios

spiking during what's called the 'Paleocene-Eocene Thermal Maximum' (PETM) period in *exactly* the way we expect to see in the Anthropocene record as it would be viewed in the distant future.

Is there anything special about this "Thermal Maximum" period? Definitely. About 55.5 million years ago, the earth passed through the 'PETM' period. During the 'PETM' the planet's average temperature was about 15 degrees Fahrenheit above what we experience today. It was a world almost without ice, and typical summer temperatures in both the Arctic and Antarctic reached a balmy 70 degrees Fahrenheit.

Is this a clear indication that a highly advanced, non-human, fossil-fuel-burning civilization existed some 55.5 million years ago? Very possibly, and it's definitely an unambiguous indication that something very unusual was occurring. The fact that the 'PETM' period appears to have been driven by large releases of buried fossil carbon into the air, and the timescale of those changes, represents intriguing evidence, especially when considered with other evidence, for example the presence of extensive pyramidal and rectangular structures buried under two kilometers of 35 million-year-old ice in the Antarctic. Moreover, the isotope spikes appear for a few hundred thousand years then suddenly cease, a possible indication of how long an advanced civilization in the Antarctic may have lasted.

In summation, the foregoing evidence, although not conclusive, supports the theory that an advanced, non-human species created a civilization or "base" including complex structures on the Antarctic continent approximately 55.5 million years ago, and may have inhabited their civilization's infrastructure for 300,000 or more years.

The abrupt succession of isotope ratio spikes suggests that either the civilization converted to an energy source other than fossil fuels over a relatively short period of time, or that the inhabitation period ended rather abruptly. If the city was abandoned and the inhabitants departed, it's an open question as to where they went, and it's certainly an open question as to where they came from in the first place.

Other, somewhat less direct evidence that an advanced civilization once existed on the Antarctic continent is covered in a separate section—*Another Mystery Under Antarctica's Ice*—which you'll find in the next chapter of this book.

Irrespective of which theory correctly explains the chronological placement of the building of extensive rectangular and pyramidal structures lying beneath 1.4 miles (2.3 km) of ice on the Antarctic continent—either circa 96,000 B.C. or circa 55,500,000 B.C.—it represents a fascinating mystery with incredible implications. And perhaps both theories are wrong; the wise archaeologist has been cured of certainty by finds at sites like *Gunung Padang*, *Nabta Playa*, *Puma Punku*, and *Göbekli Tepe*.

In any event, the structures exist and beg an explanation. For anyone familiar with the history of Antarctica and the captivating accounts of early explorers such as Admiral Byrd and others—along with numerous astonishing reports from members of modern research expeditions—explicit scientific evidence of incredibly ancient settlements in Antarctica comes as little or no surprise. There are many mysteries surrounding that enigmatic continent and it will be interesting to see what can be learned from the ICESat-2 mission in 2018 and beyond.

This of course depends on whether additional images revealing ancient structures under the ice are made available to archaeologists or the public, which is not always the case. NASA has several times verified that, under the direction of either NASA administrators or U.S. intelligence agencies, images and other data obtained during missions are sometimes altered before release, or determined to be classified and their release restricted or prohibited entirely.

Interestingly, the images from the NASA test missions in Antarctica discussed above were forwarded by project scientists to analysts in Calcutta prior to either the scientists or NASA administrators becoming fully aware of the remarkable content of some of the images. We’re told that NASA directors learned of the situation only after the analysts shared their findings with archaeologists at another institution. When that came to their attention, NASA immediately categorized the images as classified material and they were quickly withdrawn. Moreover, this action was accompanied by a systematic, comprehensive, and very sophisticated disinformation campaign on the internet and elsewhere, which raises some interesting questions and once again points to the persistent and troubling issue of censorship.

“We are not alone in the universe. When I learned that extraterrestrials really do exist, I wasn't too surprised. They have been coming here for a long time. But what did shock me is the extent to which the proof has been hushed

up." —Dr. Edgar Mitchell, Ph.D., Apollo 14 Astronaut (the sixth person to walk on the moon), recipient of the Presidential Medal of Freedom and the NASA Distinguished Service Medal

NASA's stated rational for classifying the images as "secret" is that they revealed the capability of certain types of classified technology utilized not only onboard scientific exploration satellites, but on National Security Agency (NSA) surveillance (spy) satellites as well. If so, it could explain both the immediate censorship and the expansive disinformation campaign. In any case, it's a fairly good excuse, and may even be true.

Clearly, even when bolstered by modern technology, the reconstruction of the history of prehistoric civilization on our planet is challenging. As Aristotle pointed out, many cultures arose, developed to a high state, then disappeared, either preceding or eventually to fading from human memory altogether. As an ancient Egyptian saying goes: "*Mother Earth has shaken many civilizations from her back.*"

The difficulty and complexity involved in recovering prehistoric civilizations cannot be overstated. We are indebted to those indomitable researchers who endeavor to penetrate the secrets of the ancient world, to extend further and further the boundaries of our knowledge of prehistoric civilizations.

Archaeology, that most arduous of professions, has enjoyed stunning successes, perhaps the least known being the discovery of the ancient kingdom of *Zhang Zhung*, and likely the best known being the story of ancient Egypt, an epic saga of a stone-age culture abruptly rising to create the most magnificent civilization of known history.

New chapters in the annuals of archaeology are being added at a remarkable pace. Yet finds such as a city under the ancient ice of Antarctica, constructed millions of years prior to the appearance of hominids on this planet—hence clearly built by a non-human and almost certainly non-terrestrial species—pushes far beyond the customary boundaries of archaeology. For answers regarding who the builders were and from where they may have come, we must turn to the larger subject of the composition and content of the cosmos. We'll do that in the chapter, *Our Astonishing Universe,* but first another of Antarctica's numerous intriguing puzzles.

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Another Mystery Under Antarctica's Ice

"We cannot fathom technology that is unknown to us, and we seldom consider things that seem impossible to us." —Christopher Dunn

In another scientific discovery that may be relevant to the mysterious structures under Antarctica's ice, something else quite strange is happening far beneath the surface. In 2006, NASA-affiliated researchers launched 'Antarctic Impulsive Transient Antenna' (ANITA), a balloon experiment meant to observe high-energy particles that shower the earth from space, also known as cosmic rays.

During ANITA's flights its instruments observed something that physicists cannot easily explain. In addition to detecting high-energy particles from space, as the high altitude balloon drifted over the Antarctic ice sheet, ANITA also detected high-energy particles shooting *up out* of the ice.

Physicists have long known that high-energy particles can penetrate deep into the earth, but none of the particles predicted by the "Standard Model" of physics—the most accurate model of particle physics that has ever existed—should be able to pass all the way through the planet. The question of course came up: What is the source of those high-energy particles emerging from the ice?

The first ANITA mission launched from the McMurdo base in Antarctica in December 2006. The experiment flew to an altitude of about 120,000 feet where it spent a month drifting over Antarctica, equipped with sophisticated sensors designed to detect pulses of radiation produced when ultra-high-energy particles called neutrinos—a nearly massless particle with no electric charge—interact with the Antarctic ice sheet.

In the early 60s, physicist Gurgen Askaryan theorized that when an ultra-high-energy particle interacted with a dense dielectric medium—a type of insulating material that doesn't conduct electricity, like ice—it would produce a shower of secondary charged particles whose radiation can be detected by sensitive radio antennas. This interaction, now known as the Askaryan effect, would allow physicists to detect particles that hardly interact with normal matter (like neutrinos) by observing their secondary effects.

So, the goal of the ANITA mission was to use an array of antennas to detect the Askaryan radiation produced from high-energy neutrinos interacting with

the Antarctic ice sheet. Unlike photons, neutrinos don't lose their energy as they propagate through the universe; this means that they can carry information from *beyond* the photon horizon (the limit that photon sources are still detectable from earth) and so provide a window onto the farthest reaches of the universe.

Moreover, many of the most advanced theoretical models of physics, sometimes called string-theory or "Beyond the Standard Model," predict the existence of incredibly small extra dimensions. Some of those theories predict that when cosmic rays interact with ice they will produce micro black holes that open into these dimensions, which could be detected via the Askaryan effect.

Although the first ANITA mission unfortunately did not detect any evidence of micro black holes, it did detect the Askaryan effect, the first time this had ever been observed from high-energy particle interactions with ice. Yet the researchers working on ANITA also got far more than they bargained for when they also detected high-energy particles shooting up and out of the Antarctic ice sheet.

The first ANITA mission detected two "upward-pointing cosmic ray-like events" during its month-long sojourn above Antarctica. Unlike the cosmic rays that come from space and are reflected off the Antarctic ice sheet, which produce vertically polarized pulses of radiation, the two anomalous cosmic rays had nearly horizontal planes of polarization.

This suggested that either they didn't originate from space or, if they did, the radiation was produced by particles that had traveled all the way through the earth, something that had never been observed before and is not consistent with any particle behavior described in the Standard Model. A second mission ANITA mission in 2009, as well as a third mission in 2014, detected even more strange upward-pointing emissions of high-energy particles.

The source of all these emissions remains a mystery, but of course a number of theories have been proposed. Some physicists have speculated that these upward-pointing high-energy particles could be evidence of the decay of dark matter that exists in the earth's interior. Other researchers speculate that these cosmic rays might be explained by "sterile" neutrinos, a type of high-energy particle that hardly ever interacts with ordinary matter.

Yet other physicists have attempted to explain these strange events as the

result of a type of particle called a tau-neutrino decaying as it passes through earth. This would produce an elementary charged particle called a tau-lepton, which could theoretically produce the type of signature observed by the ANITA balloons.

There's one big problem with the neutrino theories: ANITA observed the particles coming out at extreme angles—27 degrees and 35 degrees—that aren't permitted within the Standard Model of physics. This suggests that either the Standard Model would have to undergo "very significant" revisions to account for the observations, or, as some have suggested, ANITA may have observed the first evidence of a "supersymmetric" particle.

Recently, a team of astrophysicists from Penn State University showed that there have been more detections of upward-moving high-energy particles than just those detected during the ANITA observations. Three times, they wrote in a research paper, an instrument named 'IceCube'—another, larger neutrino observatory in Antarctica—detected similar high-energy particles, although no one had previously connected those events to the mysterious events detected by ANITA.

Combining the 'IceCube' and ANITA data sets, the Penn State researchers calculated that, whatever kind of particle that's bursting up from beneath the ice of Antarctica, it has much less than a 1-in-3.5 million chance of being part of the Standard Model of physics. In technical, statistical terms, their results had confidences of 5.8 and 7.0 sigma, depending on which of their calculations you're examining.

If the mysterious high-energy particles coming from under the ice of Antarctica are statistically extremely unlikely to have originated from cosmic rays coming in from space, then from what source could they be coming? The decay of dark matter existing in the earth's interior? Possibly, yet our understanding of dark matter is so severely limited that such an idea cannot even be postulated as a theory.

Other possible origins of such high-energy particles include notable artificial sources such as fission processes like those that occur in nuclear reactors, as well as remnants of high-energy physics experiments. High-energy particle emissions follow nuclear reactions such as neutron capture, nuclear fission, or nuclear fusion. The back end of the nuclear reactor fuel cycle, for example spent fuel rods, contain fission products that emit high-energy beta and

gamma radiation.

Other sources include medical and industrial wastes, as well as naturally occurring radioactive materials that can be concentrated as a result of the processing and consumption of fossil fuels like coal, oil, and natural gas.

All radioactive waste emissions weaken over time. The radionuclides (atoms that have excess nuclear energy, making them unstable) contained in nuclear waste have a half-life—the time it takes for half of the atoms to decay into another nuclide—and eventually all radioactive waste decays into non-radioactive elements (i.e., stable nuclides). Certain radioactive elements (such as plutonium-239) emit particles energetic enough to be hazardous to humans and other creatures for hundreds of thousands of years. Other types of radionuclides emit high-energy particles for much longer.

I found this situation so interesting that I took the time to discuss it with several physicists at both Berkeley and Caltech. They were all fascinated as well, and, after reviewing the data from 'IceCube' and ANITA, had some intriguing opinions. First, if the civilization associated with the complex of rectangular and pyramidal structures under Antarctica's ice utilized any type of nuclear process, circa 96,000 B.C., the high-energy particles detected coming up from under the ice could absolutely be evidence of that type of technology once existing there.

If the civilization was far more ancient, say 55,500,000 B.C., the detected particles, I was surprised to learn, could still represent evidence of nuclear technology usage. Apparently there are many radionuclides that have an incredibly long half-life, scores of them actually. For example, bismuth-209 has a half-life of 19 quintillion years, over a billion times longer than the age of the universe, and tellurium-128 has a half-life of 2.2 septillion years, over 160 trillion times greater than the age of the universe.

It was also pointed out that an extraterrestrial culture that had the ability to travel here from a planetary system belonging to another star obviously possessed either a propellant-based propulsion system capable of highly efficient interstellar travel (i.e., very fast travel), a propellantless field propulsion system (perhaps based on the Mach Effect or something similar), the means to utilize Einstein-Rosen bridges for interstellar travel (so-called "wormholes"), or some other type of far-advanced technology of which we currently don't have the faintest idea.

The production of the amount of energy required for any of those technologies would very likely utilize some kind of process to convert nuclear mass into energy. The arrivals, long-term presence, and/or departures of a vehicle or vehicles that used any of those types of technologies could leave a lingering "footprint" like the emissions detected by the 'IceCube' and ANITA instruments.

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- Part III: Our Cosmos -

Our Astonishing Universe

"*The human mind is not capable of grasping the universe. We are like a little child entering a huge library. The walls are covered to the ceilings with books in many different tongues. The child knows that someone must have written these books. It does not know who or how. It does not understand the languages in which they are written. But the child notes a definite plan in the arrangement of the books, a mysterious order which it does not comprehend, but dimly perceives.*" —Albert Einstein, Nobel Laureate

"*We might expect intelligent life and technological communities to have emerged in the universe billions of years ago. Given that human society is only a few thousand years old, and that human technological society is mere centuries old, the nature of a community with millions or even billions of years of technological and social progress cannot even be imagined. What would we make of a billion-year-old technological community?*" —Paul Davies, Ph.D., Director, Center for Fundamental Concepts in Science, Chair of the International Academy of Astronautics

The science of cosmology reveals that the scope of our universe is, as Professor Einstein points out, truly incomprehensible. Astrophysicists and astronomers can direct their telescopes to peer 13.8 billion light-years in every direction, which puts earth inside of an observable sphere with a radius of 13.8 billion light-years. Here the word "*observable*" is key; the sphere limits what scientists can see, but not what is there. Although the sphere

appears to be about 27.6 billion light-years in diameter, it is actually far larger. Astrophysicists know that the universe is expanding. While astronomers might observe a spot that lay 13.8 billion light-years from earth at the time the stars in that spot emitted the observed light, the universe has continued to expand since the light was emitted. Today, that same spot is some 46 billion light-years away, making the diameter of the known universe a sphere about 92 billion light-years in diameter, an extent so immense that although we can speak and write the number, it remains a concept our intellects cannot truly comprehend.

(Editor's note to clarify numerical concepts: A million is a thousand thousands, a billion is a thousand millions, and a trillion is a thousand billions. To illustrate this progression in a clear way, 1 million seconds is about 12 days, 1 billion seconds is almost 32 years. and 1 trillion seconds amounts to 31,710 years.)

In an attempt to gain some slight inkling of the true immensity of our universe, we can consider a thought experiment. Light travels at 186,000 miles per second (300,000 kilometers per second), which seems quite fast. If you travel at the speed of light, you can circle the earth's equator 7.5 times in just one second. A light-year is the distance light travels in one year, about 5.88 trillion miles (9.5 trillion kilometers). Noticing that that the speed of light is so fast, you decide to travel at light speed to the edge of the observable universe, just to see what's what out there. At first glance that seems like a fine idea, but you better pack carefully, because to reach your destination, even at the speed of light, your journey will take more than 46,000,000,000 years.

Data from NASA's Hubble Space Telescope has revealed that there are hundreds of billions of galaxies in the observable universe. In early 2020, a remarkable announcement came from researchers examining data from the recent Hubble Space Telescope's eXtreme Deep Field survey and the Kepler Space Observatory. A team of top experts completed an exhaustive analysis and what they found is overwhelming. Instead of the previously estimated 200 billion galaxies in the observable universe, there are likely more than *ten trillion* galaxies (Institute for Theory and Computation, Smithsonian Center for Astrophysics, Deep Field survey results, Jan 10, 2020).

To put this in some kind of perspective, if you hold a single grain of sand at arm's length against the night sky, the tiny patch of sky it hides contains

more than 100,000 galaxies—not 100,000 stars, 100,000 *galaxies*. These galaxies range in size from dwarf galaxies with "just" a few billion stars to giant galaxies with 100 trillion stars.

The incomprehensible immensity of the universe inspires a deep sense of awe—and inspires as well many questions. What's really out there? Is there life anywhere else? Clearly, the number of galaxies and stars in our universe is beyond the mind of man to number or name, but what about planets? After all, we generally think of any extraterrestrial life as existing as we do, on a planet orbiting a star at a distance where life as we know it can flourish.

There are indeed planets, an astonishing number of them. As of mid-2017, NASA's Kepler Space Observatory had identified the existence of some 4496 exoplanet candidates and 3750 confirmed exoplanets, that is, planets existing outside of our solar system, orbiting other stars in our Milky Way galaxy, and that number is climbing steadily. The Kepler candidates have an 80-90% probability to be actual discoveries but have yet to be confirmed, and the Kepler telescope's 95 million-pixel instrument has so far examined only a single area of the sky along the Orion spiral arm of our galaxy (an area by the constellations Cygnus and Lyra) containing just 145,000 main sequence stars out of the 200 to 400 billion stars in our Milky Way galaxy.

A 2018 study, published February 2nd in *The Astrophysical Journal Letters*, provides the first evidence that trillions of exoplanets exist beyond the Milky Way as well. Using data from NASA's Chandra X-ray Observatory and a planet detection technique called microlensing, scientists at the University of Oklahoma examining a distant galaxy found evidence that indicates there are approximately 2,000 extragalactic planets for every one star outside of the Milky Way galaxy. Some of these exoplanets are as (relatively) small as the moon, while others are as massive as Jupiter. "*We can estimate that the number of planets in this faraway galaxy is more than a trillion*," says Xinyu Dai, the astronomy and astrophysics professor who led the study.

Prior to these discoveries, scientists weren't absolutely certain if solar systems like ours were everywhere. Now that the Kepler and Chandra space observatories have identified all of these planets, NASA astrophysicists say that far more will be revealed in the near future. "Before the Kepler space telescope launched, we did not know whether exoplanets were rare or common in our galaxy," said Paul Hertz, Astrophysics Director at NASA Headquarters. "Thanks to Kepler and the research community, we now know

there could be more planets than stars."

"It's very exciting," said NASA's Dr. William Kinney. "It opens up the universe. Now we know that we're just one of billions and billions of small worlds that are very much like ours. If you extrapolate that to our galaxy as a whole, which has more than 200 billion stars in it, the calculation based on the Kepler data is that there are around *40 billion* planets like earth."

The 40 billion planets "like earth" is the number calculated to be in our galaxy alone, and the Milky Way, as we now know, is only one of the estimated ten trillion or so galaxies in our universe. This makes a rough estimate of the number of planets in the *observable* universe that satisfy the conditions required to be "earth-like" (i.e., terrestrial or "rocky") something like this: 2,000,000,000,000 times 40,000,000,000, which equals 80 sextillion (an 8 with 22 zeros behind it) (JPL/Caltech, 2016).

To offer a frame of reference for that number, consider for a moment the amount of sand on all of the beaches on earth put together. It has been calculated that there are roughly 5 sextillion grains of sand on all the beaches combined (that's a 5 with 21 zeroes behind it). Now picture every grain of sand on every beach on earth, keeping in mind that there are about 995,500 miles (1,602,000 kilometers) of coastline, then *multiply that picture by sixteen*, and you may begin to get an impression of how many planets are out there.

"*To use Newton's words, our efforts up till this moment have but turned over a pebble or shell here and there on the beach, with only a hope that under one of them was the gem we were seeking. Now we have the sieve, the minds, the hands, the time and, particularly, the dedication to find those gems; no matter in which favorite hiding place the children of distant worlds have placed them.*" —Frank Drake, Ph.D., originator of the famous Drake Equation

Pre-Enlightenment mythology asserted that the earth was the center of the universe. We now know it is not; in fact, it's difficult to imagine a more inaccurate belief. The earth orbits our sun, an average star which is about 26,000 light-years from the center of our galaxy and located in one of the smaller of the Milky Way's four spiral arms (RMS Survey, 2013). The Milky Way Galaxy is thought to be 100,000 to 160,000 light-years across and about 1,000 to 7,000 light-years thick. Our sun and its solar system orbits the center

of the Milky Way Galaxy at a speed of 483,000 miles per hour (792,000 km/hr), and takes approximately 225-250 million years to complete one journey around the galactic center. Our galaxy is also moving through space, at a speed of some 1.3 million miles per hour (2.1 million km/hr), in the direction defined by the constellations of Leo and Virgo. In four billion years, the Milky Way will begin to collide with its nearest neighbor, the Andromeda Galaxy. The two are rushing towards each other at about 70 miles per second (112 km/sec).

Pre-Enlightenment mythology also vociferously asserted that in the entire immensity of the universe our planet was the only one with life. This belief is still held by some religious doctrines based on the same mythology. Could it possibly be true? Or could such pre-Enlightenment mythology be just as wrong about life in the cosmos as it was about the earth being the center of the universe?

"*I believe alien life is quite common in the universe*." —Stephen Hawking, Ph.D., Director, Centre for Theoretical Cosmology, University of Cambridge

"*There are so many planets in the universe that, for example, they outnumber the sum of all sounds and words ever uttered by every human who has ever lived. To declare that Earth must be the only planet with life in the universe would be inexcusably arrogant of us*." —Neil deGrasse Tyson, Ph.D.

"*My study of the universe leaves little doubt that life has occurred on other planets. And I doubt if the human race is the most intelligent form of life*." — Harold Urey, Nobel Laureate, Fellow of the Royal Society, recipient of the Franklin Medal and National Medal of Science

The 40 billion earth-like planets in our local galaxy is an enormous number, so many to be impossible to fully grasp, but fascinating to contemplate. Our species, in our civilization, progressed from poking around in horse-and-buggy rigs to flying in heavier-than-air machines in less than 100 years. From those first aircraft to the first manned spaceflight took less than 60 years, and a mere 10 years after that Mariner 9 was successfully placed in orbit around Mars, some 140 million miles from earth. Since then, some 12 spacecraft have landed on Mars, including NASA's amazing Rovers. In 2001, a spacecraft successfully landed on an asteroid, and in 2014, after traveling for over 10 years, a spacecraft orbited then landed on a comet. In mid-2015, the New Horizons spacecraft conducted a close examination of Pluto, over 3.6

billion miles from earth. Technology, once developed, progresses with incredible speed.

"*Technology has advanced more in the last twenty years than in the previous two thousand. The exponential increase in advancement will only continue*."
—Niels Bohr, Nobel Laureate

It's interesting to consider what may exist out there among those 40 billion earth-like planets, and what stunning technologies may have developed. For example, we can imagine the possibility of utilizing Einstein-Rosen bridges (so-called "wormholes") as shortcuts for near instantaneous travel to other planetary systems within our galaxy, to other galaxies, or even completely across the universe, as well as advanced spacecraft propulsion technologies even now being studied, such as magnetized-beam plasma propulsion, ion propulsion, and propellantless field propulsion based on the Mach Effect (or "Mach Principle," a term coined by Einstein to describe Ernst Mach's discovery).

In April 2017, the Mach Effect propulsion concept was selected as part of NASA's Innovative Advanced Concepts program. In 2018, NASA awarded a NIAC Phase II grant to further develop the Mach Effect propellantless impulse thrusters, which offer the potential for crews to reach any moon or planet in our solar system in less than three weeks; for example, a typical one-way trip at an acceleration of 1 g from the Earth to the Moon would last only about 4 hours; to Mars, 2 to 5 days; to the asteroid belt, 5 to 6 days; and to Jupiter, 6 to 7 days. Clearly, this opens the potential for interstellar travel as well. Then too are propulsion or other technologies that will be developed hundreds of years into the future, ones that are beyond our present ability to even imagine.

"*It bears mentioning that the Milky Way is only one of hundreds of billions of galaxies so far visible to our telescopes, each with hundreds of billions of stars, and each of these has its own complement of planets*," Seth Shostak, Ph.D., Director of the SETI Institute recently told us. "*Clearly, unless thinking beings inevitably wipe themselves out soon after developing technology, extraterrestrial intelligence could be millions or billions of years in advance of us*."

"*What does it mean for a civilization to be a million years old? We have had radio telescopes and spaceships for a few decades; our technical civilization*

is a few hundred years old. A civilization millions of years old is as much beyond us as we are beyond a bush baby or a macaque." —Carl Sagan, Ph.D.

"*Given that human society is only a few thousand years old, and that human technological society is mere centuries old, the nature of a community with millions or even billions of years of technological and social progress cannot even be imagined*." —Paul Davies, Ph.D., Chair of the International Academy of Astronautics

Famed British writer Arthur C. Clarke formulated three prediction-related adages, known as Clarke's three laws, the third of which is formulated as follows: "*Any sufficiently advanced technology is indistinguishable from magic*." A contrapositive of Clarke's third law is: "*Any technology distinguishable from magic is insufficiently advanced*" (Gehm's corollary).

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The Drake Equation Revisited

"*You know, there aren't six people in this room who know how true this really is*." —President Ronald Reagan, speaking with Steven Spielberg at the White House on June 27, 1982 during a Presidential screening of *'E.T. the Extra-Terrestrial*'

The Drake equation, developed by Dr. Frank Drake in 1961, is a probabilistic argument used to estimate the number of active extraterrestrial civilizations in the Milky Way galaxy, as follows:

$N = R^* \cdot fp \cdot ne \cdot fl \cdot fi \cdot fc \cdot L$

Where: N = The number of civilizations in the Milky Way galaxy whose electromagnetic emissions are detectable; R* = the rate of formation of stars suitable for the development of intelligent life; fp = the fraction of those stars with planetary systems; ne = the number of planets, per solar system, with an environment suitable for life; fl = the fraction of suitable planets on which life actually appears; fi = the fraction of life bearing planets on which intelligent life emerges; fc = the fraction of civilizations that develop a technology that releases detectable signs of their existence into space; and L = the length of time such civilizations release detectable signals into space.

The Drake equation can give a very wide range of results depending on the estimated values for its factors, a number of which are significantly conjectural. As such, the Drake equation is essentially a philosophical and investigative device. Briefly, using data from NASA, the European Space Agency, and other research centers, and replacing point estimates with probabilistic distributions, a conservative estimate yields a result of 15,600,000 extraterrestrial civilizations in the Milky Way galaxy. However, many astronomers and astrophysicists estimate, based on the more recent Kepler survey data and detailed studies of exoplanet atmospheres, that extraterrestrial civilizations in our galaxy probably number in the billions.

"*I think it is the height of arrogance to believe that we are alone in the universe, my attitude is that the universe is teaming, teaming with different kinds of life forms.*" —Michio Kaku, Ph.D.

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BONUS SECTION

- Part IV: Anthology Supplement, Secrets of the Ancient Civilizations -

Preface

"*From my knowledge of the Universe, I can tell you that accounts of an extraterrestrial presence on our planet are the result of the rational efforts of extraterrestrial intelligence rather than the irrational characteristics of terrestrial intelligence.*" —Harold Urey, Nobel Laureate, recipient of the Franklin Medal, the National Medal of Science, and the Gold Medal of the Royal Astronomical Society

As mentioned in the introduction of this book, we feel that the study of antiquity, although often fascinating in itself, is properly accounted purely academic except as it may be made living knowledge which illuminates and enriches our contemporary life. So, in Parts IV and V below, we explore the

extremely rare arcane knowledge of the ancient world, along with the powerful abilities that can be attained from the study of that knowledge, ones that convey benefits of great value in our modern world.

We feel as well that the extraordinary knowledge and wisdom revealed in this anthology was very likely imparted or inspired by information coming from other than terrestrial sources. From the very threshold of known history, accounts of the arrival of “gods” and “bringers of knowledge” possessed of advanced understanding and extraordinary capabilities have appeared in the legends and traditions of cultures throughout the world. As a consequence of untold millenniums of secrecy, even to the present day only fragments of the theogony and creation traditions of ancient civilizations have been unearthed by scholars.

Owing to a remarkable series of events in an isolated region of the *Himalayas*, I encountered an exceptional group of people and, through those encounters, was privileged to learn that many of the secrets of ancient civilizations have not only been preserved, they are actively utilized to this day. The intent of the following anthology, then, is to reveal what I have learned of that extremely rare knowledge, something that was occasioned by an unexpected but fortunate experience.

The events you are about to read occurred in a very remote part of our world. Sweeping in an vast arc across South Asia is the *Great Himalayan Range*. Beginning with Kashmir’s 26,600 foot *Naga Parbat* and extending through Tibet’s 25,445 foot *Namcha Barwa*, the “Roof-of-the-World” spreads across Asia in an immense and uninterrupted 1,500 mile long crescent of mountains with over 110 peaks rising to elevations of 25,000 feet or more. The immense frozen fortress of the *Himalaya* cradles the most isolated areas of earth’s landmass; transverse gorges as deep as 16,000 feet and rugged peaks towering nearly six miles high conceal remote, lushly forested valleys.

Years ago, while on an extended trek into an isolated and largely unexplored region of the inner *Himalayas*, I chanced on a remarkable find. In a remote valley surrounded by vast snow fields and towering ice peaks, I encountered a small village. Called *Siddhalaya* by its residents, in that beautiful little community I had the privilege of meeting and spending time with extraordinary men and women. These meetings marked the beginning of a series of remarkable experiences, some of which you are about to experience for yourself.

The reader is reminded that the accounts and narratives in this exploration are based on selections from my field notes and journals—recorded over a period of sixty-two months, primarily in the *Himalayan* regions of Nepal—as gratefully enhanced and amended by the work and recollections of my companions. It has long been my practice to keep notes and journals, composed primarily of notable experiences and their implications, whether known, inexactly known, or purely speculative. The value of this practice became abundantly clear during my time in Nepal and the highlands of Tibet.

The experiences I herein endeavor to describe I do with the greatest care, yet I realize that one must have experienced them to fully comprehend them, and that is that. Nonetheless, I believe that many of my experiences and the observations drawn therefrom can be of great value to others.

Since these social-media-minded times are not propitious for the popularity of expensive books on subjects of interest only to the more enlightened citizens of the world, I proceed hoping that this volume and the explorations it introduces may help the more daring spirits amongst my contemporaries and their children to understand and benefit from a largely unknown inheritance; the profound knowledge of ancient civilizations.

Acknowledgements

With sincere gratitude, I acknowledge the immense debt owed to the remarkable inhabitants of the *Himalayan* village of *Siddhalaya*, along with many others I met during my travels. A special thanks to: *Himalayan* Master R.K — *Himalayan* Master Amrita — *Himalayan* Masteress Lemia — *B'on* High Shaman Master Kenji — Lama Karpa of *Siddhalaya* — Lama Dhanaga of *Siddhalaya* — *Zhang Zhung* Shamanic Masteress Mani — the Egyptian Adept *Kalika-Khenmetaten* — and the *Ri-iha-mo* Aani, Proci, and Marit. These individuals have provided us with a great treasure, the infinite riches of the secret knowledge of the ancients.

And once again, I wish to thank the scholars and specialists of the numerous research centers, institutes, universities, libraries, and museums who so graciously provided us with outstanding support and assistance. And I must specifically acknowledge and thank a few of the superlative minds, past and present, whose knowledge and insights contributed essential background,

perspective and insights to this volume: Albert Einstein, Nobel Laureate — Max Planck, Nobel Laureate, originator of Quantum Mechanics — Niels Bohr, Nobel Laureate, co-creator of the Copenhagen Interpretation of Quantum Mechanics — Erwin Schrödinger, Nobel Laureate — Richard Feynman, Nobel Laureate — Eugene Wigner, Nobel Laureate — Harold Urey, Nobel Laureate — Wolfgang Pauli, Nobel Laureate — Neil deGrasse Tyson, Ph.D. — Michio Kaku, Ph.D. — Carl Sagan, Ph.D. — the legendary John Wheeler, Ph.D. — Sarah Parcak, Ph.D., Director of the Laboratory for Global Observation — and Professor Stephen Hawking, Ph.D., Director, Cambridge Centre for Theoretical Cosmology.

About this Anthology

From the Publisher: Over the past years our team at Wisdom Masters Press has worked to compose a series of books based on explorer M.G. Hawking's journals and field notes detailing his experiences in the *Himalayan* regions of Nepal and Tibet. This, by the way, was a daunting assignment. During his sixty-two months in those remote areas, Hawking accumulated many hundreds of pages of field notes, all of which had to be sorted, cataloged, indexed, and organized in a manner conducive to producing books from such a treasury of material. Yet it was a fascinating if formidable task, one that could not have been accomplished without the assistance and encouragement of some of the extraordinary individuals Michael met in the *Himalayas*, which at so many points filled us with inspiration and a deep sense of wonder.

At present, we have published the primary book series, '*In The Valley of Supreme Masters*,' Books One and Two, which covers the first several of the five years Hawking spent in the *Himalayas*, and a number of companion volumes, each of which focuses on specific topical, methodological, scientific, and/or experiential material.

The following anthology includes sections of both the companion volumes and the primary series, and has several important purposes, including:

- To present a comprehensive selection of insights from and dialogues with many of the extraordinary people Hawking met during his years in the *Himalayan* regions of Nepal and the *Qinghai-Tibet* Plateau.

• To provide in-depth information regarding the subject matter of each book. We consider this to be an *essential service* to assist our readers in making informed decisions as to which books they may be interested in obtaining, and which books are of no interest to them.

These anthological narratives contain detailed accounts of Hawking's various experiences and conversations, including first-hand accounts of the remarkable abilities he witnessed, and in-depth descriptions of the knowledge that made such extraordinary capabilities possible, as follows:

• *From Beyond Our World, The Profound Message,* reveals in detail three encounters the author and his companions had with individuals they believe to have been the true *Ri-iha-mo*, the "mountain goddesses" or "celestial goddesses" of ancient legend, along with the profound concepts the celestials conveyed. During their second and third encounters, the *Ri-iha-mo* disclosed extraordinary knowledge about our universe, our planet, and our true nature, wisdom that can greatly assist in understanding ourselves, our world, and our role and power in creating precisely the life we desire.

• *A Great Master Speaks, Immense Powers of the Ancients Revealed*, explores the knowledge and wisdom of the great Egyptian Master *Kalika-Khenmetaten*, who lived and authored her esoteric manuscript '*The Golden Crown*' in the age of the Kings of Upper and Lower Egypt, *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), over three-thousand-three-hundred years ago. According to Kalika's manuscript, which dates to approximately 1368 B.C. (± 17 years), she was instructed by a teacher of "supreme capacity" who had come from "*the sanctuary of the celestials*."

• *True Experiences with a Sorceress of the 'Four Portals'*, a detailed exploration of Hawking's experiences and conversations with *Mani Choejor*, a shamanic masteress of the very ancient *Zhang Zhung* tradition of the art of true magic, or "sorcery."

• *Quantum Consciousness, Psychokinetic and Extrasensory Powers,* a comprehensive guide to attaining true paranormal abilities. Presents the scientific information and esoteric knowledge necessary to enable a properly equipped individual to attain true extrasensory and psychokinetic abilities. Recommended for high-intermediate and advanced students.

• Excerpts from Part I and Part II of *In The Valley of Supreme Masters, A Chronicle of Power,* the first book in the two volume series which narrates

explorer M.G. Hawking's experiences during the first several of the five years he spent in the *Himalayan* regions of Nepal and the *Qinghai-Tibet* Plateau. Book One, Part 1 - *Revelations of a Paranormal Kind*. Book One, Part 2 - *A Series of Phenomenal Events*.

Availability: Owing to the value of the material in these books, our goal is to offer the knowledge they contain to as many hearts and minds as possible. To that end, please note that once every 90 days Amazon's policies permit us to offer one of our books free in the Amazon Store for two or three days. We do this as often as we can to assist our devoted readers and their family and friends, making it possible to obtain some of the books from Wisdom Masters Press at no cost. To be alerted to free book offers, please join our community mailing list here. Currently free books, discounts and news regarding our press can be seen in our newsletter.

Note from the Author: The following translations are as accurate and as close to literal as a great deal of work could accomplish. The idea was of course to transmit the knowledge presented, in all its depth and varied nuances, as precisely as possible. Nevertheless, as with any translation from languages of very different origins, challenges abound. When a violin repeats what a piano has just played, it cannot make the same sounds, it can only approximate the same chords. It can, however, make relatively recognizable the same pattern of notes, the same air. As language too is an instrument, the process of rendering from one language to another language is far better conceived as a transposition than a translation, for translation implies a word-for-word equivalency that absolutely does not exist across language boundaries any more than piano sounds exist in the violin.

Moreover, the concept of word-for-word equivalents is false to the nature of high philosophic expression, which consists not so much of words but of word-complexes, elaborate structures involving, among other things, symbolisms, analogies, denotations, connotations, relations, juxtapositions, and echoes of the tradition from which the speaker is relating. It is troublesome in common expressions and exceedingly difficult in philosophic elucidation to juggle such a complex across the barrier of the widely differing languages. I am therefore deeply grateful for the help provided by a number of assistants in completing this project as accurately as possible.

In Lewis Carroll's sequel to *Alice's Adventures in Wonderland* (1865)—titled *Through the Looking Glass* (1871)—near the end of her encounter with the

White Queen, Alice protests that "*one can't believe impossible things*." The White Queen famously retorts, "*I daresay you haven't had much practice. When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast*."

Unlike the White Queen, I do not advocate believing impossible things. But it is much to be hoped that the following anthological collection will encourage the reader to consider all the evidence and therefore believe at least one anomalous thing—perhaps even "*before breakfast*."

"*Miracles happen not in opposition to nature, but in opposition to what we know of nature*." —Saint Augustine of Hippo (A.D. 354-430)

"*Probable impossibilities are to be preferred to improbable possibilities*." —Aristotle (384-322 B.C.)

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Excerpts from
From Beyond Our World, The Profound Message

"*My study of the universe leaves little doubt that life has occurred on other planets. And I doubt if the human race is the most intelligent form of life*." —Harold Urey, Nobel Laureate

"*A philosopher once asked, 'Are we human because we gaze at the stars, or do we gaze at them because we are human?' A good question. But do the stars gaze back? Now, that's a better question*." —Neil Gaiman

A Platinum Edition Book. The ancient creation stories of indigenous cultures worldwide relate that their progenitors came from the sky, the stars, or the heavens. Native Americans recount that their antecedents were "The Sky People" or "Star Beings." Egyptian texts speak of their "bringers of knowledge" coming from *Sahu* and *Sopdit* (Orion and Sirius). The builders of *Teotihuacan* describe their gods as having descended from the heavens.

The pre-Tibetan *Zhang Zhung*, the Maya, the pre-Incans, the Sumerians, and so many others, all express precisely the same story in diverse symbolic

languages—their ancestors came from the stars, bringing advanced knowledge and the gift of civilization. These cultures were greatly separated both geographically and chronologically, yet their creation stories are strikingly similar and in some cases virtually identical. What could explain this?

"*We are not alone in the universe. When I learned that extraterrestrials really do exist, I wasn't too surprised. They have been here a long time. But what did shock me is the extent to which the proof has been hushed up*." — Dr. Edgar Mitchell, Ph.D., Apollo 14 Astronaut (the sixth person to walk on the moon), recipient of the Presidential Medal of Freedom and the NASA Distinguished Service Medal

While deep in the Great Range of the *Himalaya,* the author and his companions experienced three encounters with individuals they believe to have been the true *Ri-iha-mo*, the "mountain goddesses" or "mountain celestials" of ancient legend. Experience these extraordinary encounters for yourself and explore the profound message conveyed by the *Ri-iha-mo*.

Who or what are the *Ri-iha-mo*? Throughout the *Himalayan* regions of Asia, there have endured remarkable accounts of "celestial beings" who, having arrived from "another world" in an antediluvian era of prehistory, still dwell in a concealed inner region of the immense frozen fortress of the Great Range. Are these ubiquitous legends merely myths? Or are they representative of some vaguely remembered reality passed down through generations beyond count?

Absent an ember, there can be no smoke; there is a kernel of truth in all such ancient legends and they cannot be easily, or wisely, dismissed, especially in light of today's astronomical knowledge.

The incomprehensible immensity of the universe inspires a deep sense of awe —and inspires as well many questions. What's really out there? Is there life anywhere else? Clearly, the number of galaxies and stars in our universe is beyond the mind of man to number or name, but what about planets? After all, we generally think of any extraterrestrial life as existing as we do, on a planet orbiting a star at a distance where life as we know it can flourish.

There are indeed planets, an astonishing number of them. As of mid-2017, NASA's Kepler Space Observatory had identified the existence of some 4496 exoplanet candidates and 3750 confirmed exoplanets, that is, planets existing

outside of our solar system, orbiting other stars in our Milky Way galaxy, and that number is climbing steadily. The Kepler candidates have an 80-90% probability to be actual discoveries but have yet to be confirmed, and the Kepler telescope's 95 million-pixel instrument has so far examined only a single area of the sky along the Orion spiral arm of our galaxy (an area by the constellations Cygnus and Lyra) containing just 145,000 main sequence stars out of the 200 to 400 billion stars in our Milky Way galaxy.

A 2018 study, published February 2nd in *The Astrophysical Journal Letters*, provides the first evidence that trillions of exoplanets exist beyond the Milky Way as well. Using data from NASA's Chandra X-ray Observatory and a planet detection technique called microlensing, scientists at the University of Oklahoma examining a distant galaxy found evidence that indicates there are approximately 2,000 extragalactic planets for every one star outside of the Milky Way galaxy. Some of these exoplanets are as (relatively) small as the moon, while others are as massive as Jupiter. "*We can estimate that the number of planets in this faraway galaxy is more than a trillion*," says Xinyu Dai, the astronomy and astrophysics professor who led the study.

"*There are so many planets in the universe that, for example, they outnumber the sum of all sounds and words ever uttered by every human who has ever lived. To declare that Earth must be the only planet with life in the universe would be inexcusably arrogant of us*." —Neil deGrasse Tyson, Ph.D.

"*I believe alien life is quite common in the universe*." —Stephen Hawking, Ph.D.

"*I think it is the height of arrogance to believe that we are alone in the universe, my attitude is that the universe is teaming, teaming with different kinds of life forms*." —Michio Kaku, Ph.D.

"*From my knowledge of the world, I can tell you that accounts of an alien presence on our planet are the result of the unknown rational efforts of extraterrestrial intelligence rather than the known irrational characteristics of terrestrial intelligence*." —Harold Urey, Nobel Laureate, recipient of the Franklin Medal, the National Medal of Science, and the Gold Medal of the Royal Astronomical Society

From the Author: In the largest sense—that is beyond the remarkable nature of the encounters themselves—this book deals with the *Ri-iha-mos'* expressions of fundamental *concepts* about our world. In general, the average

person's perceptual concepts of day-to-day "reality" do not have, nor have ever had, a fixed ontology. Multiple versions of "reality" are presented and enacted theoretically by the natural sciences, the social sciences, political science, as well as by various theologies. And these multiple ontologies clash in many profound aspects.

Concepts are key to intuit and make sense of the world beyond what appears to be obvious. This was pinpointed by the philosopher Erns Cassirer (1944): "*We cannot think without images, and we cannot intuit without concepts. Concepts without intuitions are empty; intuitions without concepts are blind*."

By shaping our understanding of the world, concepts influence not only the reality we live in, but the reality we *aspire* to live in. And yet, those concepts have neither precise nor fixed identities, but only contested and largely precarious histories. The concepts we have so far accepted about the world have led us to the present global situation, such as it is, as well as our personal life situation, and the concepts we tell ourselves about "reality" will be crucial to the sort of world we will inhabit in the future.

Some valuable ideas have been suggested to study these multiple concepts of "reality"—they consider it this way: "The driving question no longer is '*what is the truth?,*' as all truth is relative, but '*what result does any given concept have in practice?*'"

This is a practical and effective approach. And herein lies the greater value of this book—the concepts explained to us by the *Ri-iha-mo* penetrate to a deep and perhaps most fundamental level of reality. Their concepts point to what might be considered a new paradigm; of ideas, of realizations, of deeper insight and knowledge about our world, ourselves, and our potentials.

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Afterward to U.S. Edition

The following excerpts are designed to provide a brief overview of the book's contents. A handy reference guide to the individuals appearing in the book is available here. For easy navigation, clickable links to the table of contents and each section of this volume are included following the reference guide.

We begin with our first encounter. My companions that day were Shrina and Chiricu, the younger sister and older sister to Sari, who had become my constant companion since shortly after my arrival in *Siddhalaya*. These three sisters were born in *Siddhalaya* and raised in the esoteric wisdom traditions of the great adepts. Our dear friend Mani was born in Tibet, and raised and mentored in a *B'on* monastery by an abbot known to be a true *B'on* master of great power, one of the very few remaining teachers of the ancient arts of *Zhang Zhung* magic, or "sorcery." And now, the encounter:

The breeze whispering through tall trees falls silent; this abrupt hush is accompanied by a strange sensation, a very gentle percussion akin to what one feels when there's a distant explosion. I wait, but there is no noise, only deep silence. Mani sits quietly with eyes closed, Shrina and Chiricu gaze about anxiously.

Now we hear sounds, like melodic laughter. Turning to look toward the

upper pool, by the waterfall we see three figures, all dressed in white, one taller, two shorter. All have white-blonde hair. The small ones are children, I suppose. The taller figure kneels next to them for a moment, talking. They nod and dash off into the forest. The other figure rises, gazes after them, then turns and walks toward us.

"Stand up," Mani commands in a whisper.

As the figure approaches, her appearance telegraphs much. Perfect features, ice-blue eyes, graceful stride, and an air of divine ease. Her skin is almost pure white. The closer she gets, the more powerful her presence becomes.

Shrina's jaw drops. " *Ri-iha-mo*," she breaths softly. She and Chiricu grasp hands and kneel. (A literal translation of Shrina's phrase would be 'mountain goddess' or 'celestial goddess.')

Bowing as the divine figure arrives, Mani speaks first. "*Namas-te*."

"*Namas-te*," replies the figure. She steps closer, examining Mani.

Mani bows again. "I am honored. My name is Mani."

The figure replies, "I am called Aani." She looks at each of us in turn, then back at Mani. Aani's eyes glisten with light. She leans closer to Mani. "You are trained in the arts of *B'on* sorcery, I see. And your inward presence, it holds great ambition."

Mani bows slightly, smiles. "Yes, that is true."

Aani leans away. "Neither are traits I hold in high regard," she says evenly.

Mani's eyes widen, she backs up half a step.

Aani looks down at Shrina, at whom she stares for a moment. "You are Shrina."

"Yes," Shrina squeaks. "But . . . how . . ."

Aani smiles and, oddly, bows her head slightly. "And your sister, is she with you?"

Shrina nods and raises her hand, still clasped to Chiricu's. "Yes, this is my sister, Chiricu."

"Your sister?" Aani asks.

"Yes."

"I mean your sister Sari."

Shrina shakes her head. "Sari is at home."

Aani steps back, as if to leave. This is too much to pass up. "Aani," I say, "if I may ask, where are you and the children from?"

The tiniest of smiles makes her face even more stunning. “My home is here,” she says.

“Here? I don’t understand.”

Aani gazes at me with eyes glacier-blue, clear, pure. “I see you do not. Yet there are many who live here, those not seen.”

“In this valley?” I ask.

“This valley, the mountains that surround.”

My face apparently betrays bewilderment. Again the tiny smile. “We live here, yet our home is a different construction of reality than yours. There are many such constructions.”

“Different constructions?” I ask.

“Yes.” Aani watches me for long seconds. “You think of the things around you as straightforward realities, with an existence of their own, as if somehow separate from you. Yet the things you see, these constructions of reality, are merely your own creations, individual creations, and, like the mountains and valley, mass creations.”

“Symbols,” Shrina says, in a very small voice.

Aani approaches and strokes Shrina’s hair. “Yes dear, symbols, the meaning of which you were being correctly taught by your little sorceress here; symbols that convey meaning in your framework of consciousness.”

Shrina gasps. “You heard our conversation? You were listening?”

Aani bends to kiss Shrina’s forehead. “I was waiting. We will meet again. Tell your sister I asked of her.”

“You know Sari?” I ask.

Aani gazes at me. “You are overtly inquisitive.”

“I am curious.”

“The one grows from the other, yet you become vexing.” Aani pauses. “What is truly curious is a man from the decadent West so easily ingratiating himself to sovereigns.” Aani pauses, examining me closely. “A mortal can learn more from what he believes he does not know than from what he believes he does know. The greatest enemy of knowledge is not ignorance; it is the illusion of knowledge. Yet—and I mean no slight—but this believing that you do not know?—you must no longer make a habit of it. Leave questions to men with no imagination. Wisdom can be found in the most unexpected places; even perhaps within your own self.”

Aani backs up a step, then turns to glide toward the upper pool. She stops for a moment. The children appear from the forest. Aani takes their hands and

they walk to the waterfall. Without further spectacle, they simply walk into the forest and vanish, leaving a slight haze of light that slowly dissipates as we watch. As they vanished, I felt the same mild percussive sensation as before, along with a slight feeling of disorientation.

"Well," I comment, "that was interesting. Who or what in the world was that? Shrina, what did you say? Mountain goddess?"

"Yes," Shrina relies vaguely, staring toward the waterfall.

"What does that mean?" I ask.

Chiricu draws a deep breath. "That was incredible. I did not think they actually existed."

"What do you mean?" I ask.

"Michael," Chiricu replies, "the mountain gods and goddesses, they are legends, stories told to children. I always thought they were mythical."

"So what makes you think that's what Aani is, a mountain goddess?—whatever that is."

Shrina is electrified; she turns and takes my hands in hers. "Michael, she was real, she actually talked to me, she touched me, and she knew me! I cannot believe it."

This rather reminds me of someone who grew-up in the Louvre getting excited about a local art show. "Shrina, calm down," I insist. "Tell me what you know about them."

"That I talked to one! I cannot wait to tell Sari, she will be jealous."

"Right, okay. Chiricu what are the stories?"

Chiricu closes her eyes, thinking. "Well, that there is a race of celestial beings who live in *Siddhalaya* valley. They come from another world. They watch over the good children, and the animals, but they cannot be seen."

"Why not?" I ask.

Chiricu frowns. "I do not know Michael, they are just children's stories, myths. Or so I thought."

I turn to Mani. "How about you, what do you know?"

"It is part of the legend of *Siddhalaya*, that divine beings live here."

"What does that mean, divine beings?"

"I am not sure, but the old books at my monastery—the ones the abbot did not like me to read—speak of the legend, a very ancient legend, that celestial beings live in the *Siddhalayan* mountains. As Chiricu said, they came from another world live here, to be in a place of peace and beauty."

"That does sound mythical. Any idea what 'another world' means?" I ask.

The girls shake their heads.

"And the stories say they actually live in the mountains, like inside the mountains?"

Chiricu sighs. "I do not think so. I have heard Fenn and Maxi talk about stories of societies of beings living in the remote hanging valleys that lie far up the mountains, valleys inaccessible to anyone. Maxi may be able to tell you more."

A chill wind whooshes through the trees. No one speaks. We just saw and spoke to a living part of an age-old legend, and that has had quite an impact. Shrina snuggles against me, Chiricu too. Mani stares off over the pond.

Eventually Mani breaks the silence. "Well, this day suitably illustrates what we were discussing. So, before we go, I will conclude with an appropriate thought, one the abbot told me many, many times."

We look expectantly at Mani.

"You must view life as an adventure," she says, "and view opportunities and difficulties as challenges within that adventure. You must understand that you chose the adventure you are on, for your own inner reasons. It is your adventure—it belongs to you along with the freedom to create whatever you desire."

"Did we create the visit from the mountain goddess?" Shrina asks.

Mani strokes Shrina's hair. "In some sense yes, I suppose we all did, each for our own reasons."

"But how, if I have not even thought of a mountain goddess?"

Mani smiles. "Perhaps not all of your innermost desires emerge into your thoughts quite so noticeably. You see, what you perceive as thoughts or images in your mind are symbols too. In deeper levels of your consciousness are ideas and concepts not cloaked in symbols; these remain obscure to your normal consciousness, which works only with symbolic representations."

Shrina sighs. "If I want to see her again, what should I do?"

"Formulate your desire, then let your desire become action using the techniques of power I am teaching you. Your desire must be impeccably reflected in your thoughts and inner images—that is the magic. When you do this, in the inner world your desires are wholly fulfilled, immediately and effortlessly. In what you perceive to be the outer world, time may have to pass, circumstances change, or whatever, but that desire will manifest. It is law."

Excerpt from the chapter, *The second Encounter*:

Visiting the seven pools of which we are so fond, Mani, Sari and I stop to gaze over the upper crystal pool at the waterfall. As the clouds drift south, the last rays of sun fire the summits far above. In low grottoes of bronze-lichened boulders, the sun lights banks of ferns. Where the waterfall tumbles into the pool, sparkling droplets leap into the air, as if reaching for the setting sun.

Mani goes to sit by the waterfall. Sari snuggles against me. “I so love this place. Thank you for bringing us today.”

“I love it too. In all of this valley, I think it’s my favorite, there’s a certain magic here.”

Suddenly I have a strange perception of silence. The birds, the breeze, even the sound of the waterfall seem muted. I have that odd sensation of a gentle percussion, felt not heard.

Mani leaps to her feet. “Sari, it is her, she is here.”

Sari tightens her arms around me. “Look Michael.”

By the waterfall, in a mist of light, stands a figure I take to be Aani. Ignoring Mani, she glides toward us, not floating exactly, but walking as if gliding—an apex of elegance. She gazes at us, then bows her head toward Sari. “There you are my dear.” Aani gently strokes Sari’s cheek. “It is wonderful to see how well you are doing. All the right things.”

“Aani?” Sari asks.

“I am.” She leans to kiss the top of Sari’s head, then steps back as if to leave.

“Wait. May we talk with you?” Sari says.

Aani gazes at us. “Why?”

“I want to know more about you.” Sari looks down. “And why it is that you know me.”

Aani turns to look back at the waterfall, as if wanting to go. “I understand,” she says, “yet it is not something customarily done.”

“Please,” Sari says in a small voice.

Aani turns to us. “Sari, given your station, I will honor your request. Yet some things cannot be spoken of. Do you understand?”

“Yes. Shrina believes you are *Ri-iha-mo*, a mountain goddess,” Sari replies. “Legends relate that the mountain gods and goddesses are descendants of the celestials that originally came to, or created, *Olmolungring*, and where they live to this day.”

“I am aware of the legends.”

“Are they true?” I ask.

“Legends are neither entirely true nor entirely untrue, they live in a world beyond the relative. The truth in any legend cannot be directly communicated in words; it ceases to inspire when it learns to speak.”

Sari looks thoughtful. “So all the legends are only that? Stories that come down through time with no reality to them?”

“My dear, legends are less linear than recursive. Legends become confining when their stories mistake the symbolic system in which they operate for the broader reality of which they are a part. Imagine for a moment . . . imagine how the young scholars in Byzantium felt when the church elders and counsels spent a great deal of time debating how many angels could dance on the head of a pin. Do you see? When legends become too self-referential and cut off from reality, they run the risk of becoming irrelevant. Such facts as enter into them assume an air of strange unreality.”

“But you are real,” Sari asserts.

“I am indeed,” Aani says. “And I am not a legend.”

I don’t know what to say, and Sari looks pensive.

“Do not dwell on the legends,” Aani says softly. “Those that do become myopic. It is as if a person, always shut in a tower with one window through which the earth and sky can be seen, believes that all the wonderful things she sees belong to that window.”

“Aani,” I ask, “are you a celestial? That is to say descended from beings that came from somewhere beyond this planet?”

“You ask that from the realm of the relative. Life is consciousness and there is consciousness everywhere, that is an absolute. Pure consciousness has complete interdimensional freedom; it can travel freely in what you perceive as the dimensions of time and space, as well as the higher dimensions that exist beyond your concepts of time and space.”

“So yes?” I say.

Aani gazes at me with intense glacial-blue eyes. “I answered your inquiry, if you listened closely.”

“Okay, and so how did you choose to come here, to this planet?”

“Are you so certain you truly wish to know?”

“Yes.”

Aani smiles. “You will find it incomprehensible.”

“Maybe, but I am deeply curious.”

Aani looks up to the sky. “In your terms of time, it was long, long ago.

There were those who looked back through time to observe new planetary formations in this part of your galaxy, a desirable sector at a secure distance from the central dark zone. For good reason, they watched this system form with great interest. Your sun matured with a vast accretion disc surrounding an increasingly stable star. In time, planets begin to form out of the matter of the disc. Eventually this planet came into existence. As it cooled it created an atmosphere; it was then observed that this planet had rare and ideal characteristics, well within the habitable zone with a strong magnetic field and abundant water. And then, as always, Infinite Consciousness began to create ever higher expressions of Itself."

"You mean life?" I ask.

"As you think of it, yes, it began to arise in every niche. Yet all has life, all is an expression of Infinite Consciousness."

Sari looks impatient. "Aani, how is it that you know me?"

"By virtue of our intimate connection with the People of the One, of course. That connection remains and always will."

"You come from the People of the One?" Sari asks.

Aani gazes at Sari for a few uncomfortable moments. "I am unable to impart to you all I know, owing to certain restrictions and pledges. I may however express a few truths, after long millenniums of secrecy." Aani takes Sari's hand. "From my kind came the primal, preternatural revelations granted to the mothers and fathers of the human race. And from those races arose those you know of as the People of the One."

"So the life on this planet really did come from elsewhere in the Universe," I comment.

"In the relative sense of your question yes, and in a larger sense no," Aani says firmly. "The creator, the creating, and the creation are One. All things, all forms of life everywhere, are One. Every form was once another form, and is distinguished from it only in the prejudice of your perception and the superficial separateness of space and time."

"Aani," I ask, "can you tell us about where you live, in the sense of an alternate construction of reality?"

Aani nods. "Many constructions of reality can exist in the same space, yet go unperceived. Yet during certain stages in sleep you transcend the neurological structures of your mind and perceive experiences of a multidimensional nature. You then translate, as best you can, those perceptions into stimuli that can be comprehended. You convert those

perceptions into symbolic images that can be understood, and to some extent reacted to, by your physical structure."

"Is it possible to perceive your reality in our waking state?" I ask.

Aani nods again. "You rule your experiences from the focal point of your present. This is where your beliefs directly intersect with the physical world and the higher worlds from which you draw your energy. This applies to individuals, and also to societies. In a daily practical way, I suggest that you concentrate upon seemingly subordinate abilities and perceptions, ones that you think of as latent based upon your dream experiences. If you do so consistently, using your imagination and will, then those abilities will become more prominent in your present. Your restructured beliefs can reprogram and alter your ability to perceive alternate constructions of realities. It is not simply that unconsciously perceived events will be put together in a new way, but that your response to seemingly new events will change. Your desire or belief will literally be reaching into other dimensions."

Excerpt from the chapter, *Concepts of the Celestials*:

Author's Note: During our third encounter I recorded journal notes of most of the conversation Sari and I had with the celestials Aani, Proci and Marit. The following entries are set forth as accurately as possible, reconstructed based on my shorthand field note entries along with Sari's recollections.

"How many generations have you been on this planet?" I ask.

"That," Proci replies, "would depend on your perspective. From yours, a great many. From our point of multi-dimensional perception, all of our generations exist simultaneously. You must remember that beginnings and endings are realities only within your own perception of four-dimensional life, the three dimensions you perceive of as spatial and the one dimension you perceive of as temporal."

"You mean you never die?" I ask.

"No, and neither must you. Death is a very dull, dreary affair, and my advice to you is to have nothing whatsoever to do with it, but that is not the point. The true energy of your being exists outside of your system. It becomes in your view physically alive at certain points in time and space. Your own higher energy dips in and out of the space-time continuum as you understand it. As it does, its experience becomes physical, as yours is now.

Within this system it then leaves a life path. You may think of it in terms of your concept of reincarnation; if so, then it may seem that one path or lifetime exists before or after another, but the entirety of those life paths exist at once."

Aani: "Even though you are indeed multidimensional, you can perceive only so much of your own experience at a time owing to the particular characteristics of your physical existence. Your four-dimensional system automatically imposes a perspective of before-and-after effects. Yet you may, for example, exist in many different of your centuries at once. However, the normal perceptions available to your temporal being prevent any comprehensive view of all of those lives in physical terms."

"I exist in many centuries at once?" I ask. "What does that even mean?"

"What actually happens," Proci explains, "is that the energy of your being manifests itself, at certain points, within the four-dimensional world you inhabit. At each of these points what seems to be an isolated life is experienced. Just beyond those points, however, there is a more or less unitary wholeness. This represents the multidimensional portion of your being that is both apart from and wholly part of the separate life paths you take. You may have an existence in the seventeenth century, for example. To you it would appear that the life was a past one, now finished. You may not believe that your current existence and that life both exist at once, yet your seventeenth century is not gone, nor are any of the time periods of your planet. Your perception follows a linear pattern of history, pursuing certain life paths as reality and identifying with these so completely that they are all you perceive."

Aani: "Other probable lives are constantly occurring, and are quite as valid as the ones which you happen to select and thus experience. Your reincarnational selves have as many probable lives as you do. Your own beliefs and actions, in your present, alters their experiences, as each of them, in their own physical present, changes yours. If you think of these reincarnational selves as one entity, then this may become more understandable. The higher self is changed by all of its comprehensions experienced in all of its physical existences."

Marit: "I would prefer that you think of them as simultaneous selves, so you may better benefit from them."

"Benefit?" I ask.

"In the dreaming condition there is a great interchange of information

with these other portions of your own higher self. In many instances you travel outside of your four-dimensional reality while dreaming, but your experiences must then be recalled in physical terms or you would have no memory of them. Your physical brain automatically converts such data into temporal terms so that many of your significant, remembered dream experiences are already translations by the time you recall them. Otherwise they would make no sense to you at all."

"As I have explained," Aani adds, "dreaming represents an open channel through which your apparent four-dimensional environment is transcended. There are changes in neural processing during certain dream states, an acceleration that quite literally propels the consciousness out of its usual space-time continuum into those other realities from which it comes. These serve as points of unity, wherein all the various simultaneous selves meet and certain rhythms of knowledge become involved in physical terms."

"Alright, so in my limited four-dimensional physical terms, where did you come from?" I ask. "I mean originally come from?"

Our three new friends smile at one another. Aani motions to Proci, who then replies. "A beautiful planet, really quite similar to this one, orbiting a comparable star, in a galaxy much like this one, moderate in size, organized with spiral arms."

"Why did you leave?"

Marit takes Proci's hand in hers, but neither one smiles. "We did not wish to."

"We thought it best to," Proci adds.

Aani nods. "Events were occurring much beyond our control."

"What happened?" Sari asks.

Aani looks skyward. "Something that will happen here too, but not for billions of years, in your terms. Our galaxy was colliding with another. As the event began to unfold, it became clear that our star and its planetary system would be swept farther and farther out from the galactic core, eventually to be ejected from our galaxy altogether."

Proci: "That such a result could eventually occur was known to our race for millions of our years, which are somewhat longer than the years here."

Aani: "When it was calculated to be inevitable, those who watch began to search for an appropriate new home. Hence the interest in the evolution of this planet, as I have explained."

"Your entire population came here?" I ask.

“No,” Proci replies, “the distance was far too vast. Only those with the ability to travel interdimensionally came. A few hundred.”

“What happened to everyone else?” Sari asks with concern.

“They are still there, on our home planet.”

“Are they okay?”

“Yes, so far,” Proci explains. “Such large scale events take much time to manifest effects.”

Excerpt from the chapter, *Investigations and Insights*:

I later had an opportunity to discuss our encounters with Master Amrita of *Siddhalaya*. Usually helpful and candid, he was clearly reticent to speak about the ‘mountain gods and goddesses.’ He did offer this: “To say your encounters were uncommon would be to utterly understate the matter.”

Seeing this line of inquiry thwarted, I inquired about Aani’s mention of “a different construction of reality.” Amrita answered: “A construction of reality simply means the way you organize what you choose to perceive as the reality around you. You create your existence and its physical setting—you then structure all of it with as much or as little organization as you find necessary at any point. The organization has an essential purpose; to provide for all who share a common reality a consistency and persistence of the physical world, two very necessary elements. The consistency of perceived reality is a result of several factors. Firstly, that everyone sharing a specific construction of reality agrees on the meanings and resultant symbols that are mutually constructed. I should add that this works because you choose to perceive all the similarities that connect you, and at the same time ignore all the dissimilarities. Out of a vast field of available perceptions—and I cannot emphasize enough how vast that field is—you focus upon very narrow, very specific areas of agreement and ignore all others; this creates a commonality of perceived physical reality. The persistence arises as well from a mutually shared agreement, yet is more fluid and subject to change. Your shared reality is a construction in constant creation; shifts in the meanings and symbols drawn from the vast field of available perceptions are necessary and inevitable. Without such shifts, the world would seem static.”

“Okay, but to get back on point; can, let’s say . . . a different group of people, can they occupy the same space as we do, but be imperceptible to us?”

"Since you have a fixed idea of space and what occupies it, this becomes difficult to explain. However, many constructions of reality quite different from your own can exist in what you think of as the same space, yet go unperceived, simply because you choose to ignore perceptions that do not fit within the framework of your particular ideas of physical reality. Even so, portions of other constructions are occasionally glimpsed, especially in altered states of consciousness—like the edges of sleep or deep meditation—yet are disregarded because they do not conform to anything with which you are familiar or, most importantly, willing to accept. But do be aware that your consciousness can encompass all available constructions, if allowed to. It helps to understand that when you perceive other realities, you actually perceive a greater extent of your own consciousness. There is nothing apart from you."

In our encounters with the celestials, they revealed profound revelations about our universe, our planet, the origins of our civilization, the true nature of our being, knowledge that can greatly assist in understanding our world, its history, and our role and power in creating precisely the life we desire.

From Beyond Our World, The Profound Message, briefly excerpted above, 2020 Edition, Kindle e-reader page count 320. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, the AU Amazon Store here, and for India and Nepal here.

GO TO: Book Navigation *From Beyond Our World, The Profound Message* *A Great Master Speaks*, c. 1370 BC *True Experiences with a Sorceress of the 'Four Portals'* *Quantum Consciousness, Psychokinetic and Extrasensory Powers* *Revelations of a Paranormal Kind* *A Series of Phenomenal Events* Book List & Descriptions Reference Guide to Individuals Appearing

Excerpts from
***A Great Master Speaks, Immense Powers of the Ancients Revealed - The True Secrets of Esoteric Knowledge*, circa 1370 B.C.**

"In the presence of such as Kalika, a mother birthing her literary masterpieces, a genius giving order to chaos, meaning to matter, nobility to

form and thought, we feel as close as we shall ever be to the One Life and One Mind that constitute the ultimate unintelligible intelligence of the world." —*Padma Sambhava*, the great Adept, author of some of the most significant spiritual texts in history

A Platinum Edition Book. The volume excerpted below focuses on the life and wisdom of the great Egyptian Adept *Kalika-Khenmetaten*, who lived and authored esoteric manuscripts in Egypt in the time of the Kings of Upper and Lower Egypt, *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), over three-thousand-three-hundred years ago.

Shortly after Hawking's arrival in the small *Himalayan* village of *Siddhalaya*, Lama Dhanaga and Lama Karpa, the resident lamas of the village, requested that he assist in retrieving a manuscript recently found in the highlands of Tibet, thought to have originated in ancient Egypt, written by a supreme female master. A primary source of that manuscript was said to be a set of exquisite marble tablets originating from an immensely ancient civilization of pre-history, long disappeared from our world. Through a series of adventures, the document was recovered and returned to *Siddhalaya*.

The discussions in this book revolve around the content that manuscript. Fragments of the material presented in this volume have at various times through the millennia appeared in arcane religious texts, in the more profound Eastern philosophies, and in the secret wisdom traditions of various ages. This is to be expected—the knowledge that conveys true power has an ancient origin. In modern times, splinters of this knowledge have resurfaced in various formats, although unfortunately absent both the most fundamental elements as well as the most advanced elements of the wisdom system of the supreme masters.

The writings of *Kalika-Khenmetaten* are absent nothing—they are all-encompassing. Under the patronage of the successive kings *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), Kalika produced her first manuscript, *The Golden Crown*, for important reasons. It is to some extent a manual, a comprehensive guide to reaching higher awareness, written by a supreme master for masters, but not only for masters. Kalika intended that it could be utilized by persons of requisite ability to reach, through their own efforts, significantly expanded levels of awareness. It sets forth essential principles of consciousness, methods of meditation, visualization, and techniques to enable and master the creative powers that inevitably accompany a growth of

conscious awareness.

* * *

Author's Note: We acknowledge the immense debt owed to Champollion's decipherment of early Egyptian writings, along with the labors of all the scholars who followed. Without those devoted efforts, Kalika's manuscript would remain incomprehensible. For '*The Golden Crown'* to have been nothing more than an artifact from the dawn of civilization—pages on pages of symbols, the meaning of which remained unknown—would have robbed the world of an enormous treasure.

Egyptology was a by-product of Napoleonic imperialism. When the great Corsican led his French expedition to Egypt in 1798 he took with him a number of academics and engineers to explore and map the terrain, and made a place also for certain scholars strangely interested in Egypt for the sake of a better understanding of history. It was this group of men who first revealed the magnificent temples of Luxor and Karnak to the modern world; and the elaborate *Description de Egypte* (1809-13) which they prepared for the French Academy was the first milestone in the scientific study of this majestic, forgotten civilization.

For many years, however, they were unable to read the lordly inscriptions surviving on the monuments. Typical of the scientific temperament was the patient devotion with which Champollion, one of these savants, applied himself to the decipherment of the mysterious hieroglyphics. He found at last an obelisk covered with such "sacred carvings" in Egyptian, but bearing at the base a Greek inscription which indicated that the writing concerned Ptolemy and Cleopatra. Guessing that two of the hieroglyphics, often repeated with a royal cartouche attached, were the names of these rulers, he made out tentatively (in 1822) eleven Egyptian letters; this was the first proof that ancient Egypt had an alphabet. Then he applied this alphabet to a great black stone slab that Napoleon's troops had stumbled upon near the Rosetta mouth of the Nile. This "Rosetta Stone" contained an inscription in three languages: first in hieroglyphics, second in "demotic" (the popular script of the Egyptians), and third in Greek. With his knowledge of Greek, and the eleven letters made out from the obelisk, Champollion, after more than twenty years of labor, deciphered the whole inscription, discovered the entire Egyptian alphabet, and opened the way to the recovery of an astonishing lost world.

Champollion's work was one of the peaks in the history of history. The ability to translate innumerable inscriptions found on the walls of ancient monuments, temples, tombs, and documents has provided us with surprising insights regarding the civilization of the Ancient Egyptians.

I have endeavored in this book to accomplish the last part of an assignment which I rashly accepted many years ago, to compose an account of what we know of *Kalika-Khenmetaten* and her brilliant writings. I wish to tell as much as I can, in as little space as I can, of the contributions her genius has made to the cultural heritage of mankind, and to chronicle and contemplate, in their causes and results, the wisdom of her philosophy and the achievements of her art. I do not need to be told, in its very conception, how immodest this endeavor is, for many years of effort have made it clear that no one mind, and no single lifetime, can adequately encompass this task as the story of Kalika is one of the most epic in history, and her writings reveal the great knowledge and power of the masters of that mysterious land in those distant ages.

Writing an account of *Kalika-Khenmetaten* shares the presumptuousness of every philosophical enterprise, for it offers the spectacle of a fragment attempting to expound the whole, striving to mark in mortal words immortal things. Like esoteric philosophy itself, such a venture is at its best brave, if not imprudent, yet it is my greatest hope, despite the many errors inevitable in this undertaking, that this book may be of profound value to anyone whose passion for knowledge has instilled the desire to see things whole, to pursue unity and the deepest understanding of consciousness and our true place and power in the Universe. —M.G. Hawking

* * *

The following excerpts are designed to give you an idea of the book's contents; they may not be in chronological order and the majority of chapters are not excerpted. The handy reference guide to the individuals appearing is available here. For easy navigation, clickable links to the table of contents and chapters of this book are included following the reference guide.

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Excerpts from the chapter, *Initial Translations from 'The Golden Crown'*:

Author's Note: The following passages from Kalika's manuscript date to approximately 1368 B.C. (± 17 years). Our sincere thanks to University College London and the Petrie Museum of Egyptian Archaeology for reviewing and in some cases refining our original translations.

Through the rigid winter months we have been laboring diligently on the translations of Kalika's manuscript, *The Golden Crown*, starting early and often working late into the night. Thanks to our talented group, it has gone well. We have become deeply intrigued by Kalika and the emergence of brilliant passages. Her words have touched all of us somewhere, and some of us everywhere.

She expressed her thesis with brilliant fancy. "Throughout our land, I see men plowing, fishing, toiling, disputing, suing in the courts, lending at usury, cheating and being cheated, running after gold or pleasure; each surrounded by a cloud of hopes, fears, illusions, follies, and hates; believing that gods and fate spin the web of life for each human atom, and each in turn waiting to be drawn away by the messenger of death. Men do not realize their own divinity or true nature, yet it lives within them, ever acting on each experience of their life. Were they to recognize this, they would find that their True Self hovers ever about them, like a magnificent angel, holding in her outstretched hands a priceless Golden Crown. Were they to reach out and

take that Golden Crown, it would make each man who does so a Prince, each woman a Princess."

In a commentary found with Kalika's manuscript, the great adept *Sambhava* reveals a rich and fascinating picture of Kalika. Her origin unfortunately eludes us; though she was clearly a child of high degree, we hear nothing of her apparently noble or perhaps even royal lineage, only that she was raised in the royal court. Though separated in time from Kalika by over two-thousand-one-hundred years, *Sambhava* writes as if he personally observed her from youth, so intimate is the portrait.

Editor's Note: According to historical tradition, the great master *Padma Sambhava*, after living for centuries in India accomplishing beneficial wonders, came to Tibet at the invitation of Emperor *Trisong Detsen*, to assist him and the Indian philosopher *Shantarakshita* in building the first monastery ever to take root in this remote land. Anticipating the great persecution of the ninth century that destroyed much of early Tibetan Buddhism, *Padma Sambhava* hid numerous texts throughout Tibet, including the *Book of Natural Liberation*. After the eventual restoration of Buddhism, the spiritual "treasure-discoverers" emerged, all of whom exhibited extraordinary powers of clairvoyance. They were often thought to be reincarnations of aspects of *Padma Sambhava* himself, or of his twenty-five major tantric disciples. Texts were found in caves high on cliffs, underground, in rocks and trees. All the rest were discovered at the right moment, that is, when people needed them the most. This tradition is in keeping with ancient Egyptian and Indian precedent, especially in the world of the great adepts. It is said that the entire Universal Vehicle sutra and Tantra collection were discovered during the first century by the adept *Nagurjuna*, deep in the Indian Ocean. *Karma Lingpa* was the famous treasure discoverer of the fourteenth century, and is claimed by some to have been an incarnation of *Padma Sambhava*. He discovered the *Book of Natural Liberation* collection in a cave on the *Gampo Dar* mountain in central Tibet, sometime around the year fourteen-hundred.

The young Kalika was utterly unpretentious, insisting on living as much as possible out of doors; she majored in running, romping, swimming, sailing; ate simple food, wore simple clothing and altogether eschewed shoes. She did not relish traditional education; she disliked writing and fled from the difficulties of formal hieroglyphs. She quickly recognized the charms of reading, and read all the volumes of *Thoth* (Egyptian god of magic) as her

bible. The portrait that emerges is of a young woman who was, like Shelley's wild-west wind, "tameless and swift and proud."

Showing astonishing abilities by the age of twelve, the young Kalika was summoned to live in a temple complex of the Egyptian high priests to receive appropriately advanced instruction.

Author's Note: The Egyptian *high* priests were not priests in our contemporary, pedestrian sense, but were rather the scholars and keepers of the most sacred knowledge and traditions.

Sambhava relates that Kalika convinced the Queen to refuse the bid. Instead, a succession of the high priests came to the royal palace to tutor her. She readily absorbed their knowledge, but would have nothing to do with the Egyptian orthodox religion, common priesthood, or their "zoological pantheon of absurdities," as she called it. *Sambhava* tells us that by the age of nineteen she had surpassed the capacity of her mentors, whom she often vexed by whimsically manifesting a variety of animals in their presence, a feat they found themselves unable to equal. At that point, the high priests were dismissed and a teacher of "supreme capacity" was invited to tutor her, from "*the sanctuary of the celestials at Karnak*."

Editor's Note: The probable nature of the teacher the "Queen" summoned from the sanctuary of the "celestials" at *Karnak* is covered in detail in our book, *Ancient Egypt, Extraterrestrial Origins*. Although the timeline is unclear, we believe the "Queen" that *Sambhava* refers to was actually the Great Royal Wife *Tiye*, principal wife of *Amenhotep* III and mother of *Amenhotep* IV (*Akhenaten*).

Although surrounded by one of the most opulent royal courts of all history, Kalika disdained its luxuries, pomp and circumstance. She engaged an architect of the realm to construct a small dwelling on the grounds of the royal residence, and later another fronting a lake or harbor within the grounds of the *Malkata* compound. She was rarely seen at court. *Sambhava* tells us that she was granted, or usurped, freedom to travel as she wished. This, he feels, was a turning point in her development. She explored all Egypt, up and down the great expanse of the Nile, traveling with minimal escort and no outward indication of her status.

As the translation of Kalika's text proceeded, what emerged was quite

different than what we expected. The text can be roughly sectioned into three parts. The first consists of stories and insights on a wide range of themes; the second details the specific portions of higher knowledge she felt most relevant and valuable; the third tells of her experiences while endeavoring to introduce this knowledge to a selection of individuals.

Kalika's style is delightful; natural, intimate, vivid, confidential. It is a comfort to be spoken to so familiarly by a master. Jump in at any point in her narrative and you are caught by the arm and swept along, never knowing, and rarely caring, where you will go. In the early section she writes on an eclectic selection of topics; anything that strikes her fancy or mood flows from her pen, including scores of illuminating anecdotes that transform the abstract into the intelligible. The farther our work progressed, the greater our realization that this was no little brook that flowed from Egypt, but a mighty river.

The enkindling light of an exceptional intellect is everywhere apparent. "Consciousness," she writes, "is the substance of the universe, that by which and in which all reality has its being and subsistence; it is the infinite energy of the universe. The principles are the basic means of understanding the operative relations which constitute the infinite complex of things, their entire essence and truth."

Kalika asserts that "if the foundation of your understanding is lacking, your empirical observations are worthless; inquiry has no other aim than to identify principles; if this goal does not enter your course, your inquiries will progress into infinite irresolution. If perception from our sensory and intellectual faculties is received without understanding, it does nothing but float on illusions, and it is of no purpose to let our judgment be swayed by any part of its operation. Each mystery, when solved without understanding, will only reveal a deeper mystery, like an inscrutable maze of infinite extent."

Here, philosophy becomes literature, not with the cool pithiness of Bacon, nor with the ingratiating intimacy of Descartes, nor with the high emotional tones of Pascal, but rather like Sextus and Voltaire, she writes philosophy so brilliantly that no one supposes she is writing philosophy.

"What you know to be true exists for you, and will manifest in your experience. The more your beliefs align with and so reflect true knowledge, the more powerful you become. To arrive at the place of knowing the truly unlimited power of your being, of your true self, requires the transcendence of the intellectual, logical, rational processes of your mind, which are based

upon the vast input of indoctrination and conditioning imposed by our culture, religion and society. Such knowing is arrived at only by experience, and that experience can only manifest when you have managed to escape, to some extent, from your conditioning of limitation."

Kalika reveals herself with candor and felicity; she has an artist's inevitable vanity, but so amenably that it hardly offends, and she often displays a disarming modesty. "I speak my mind clearly on all these principles, even those which may exceed my understanding, hence the opinion I give of them is a measure of my perception, not of the principles themselves." (This reminds me of Diogenes, who, when reproached for meddling in philosophy, although ignorant of it, replied, "I meddle in it all the more appropriately.")

Kalika is quite capable of sowing dragon's teeth. "Through our wondrous history the Egyptian people have been presented with a variety of gods; once their political utility was discovered, they became innumerable. Yet the oscillation of any god's fame is precarious, being subject to the wild vicissitudes of taste, and most are now too dead to mind anonymity. How clear can this be?—the ancient faith is false at the bottom and diseased at the top. The deification of powerful priests reveals not how much the priestly classes think of their leaders, but of how little they think of their gods.

"What then are all these gods? The creations of ignorance and fear and the seeking of power; absurd nothings that simple minds adore without knowing why: gods whom the world of unaware man has made, and who never made the world. Egypt's priesthood offers this mass of superstition, ritualism, and hypocrisy as religion. Should it not rather be that the body charged with dispensing wisdom begin by being its example?"

The adepts, Kalika tells us, look with "silent contempt" upon this religion of idols. "They tolerate it partly because they are concerned that superstition among the people is essential to their own influence; partly because they believe that superstition is indestructible, dying in one form only to be reborn in another. No man of sense, they feel, will quarrel with a force capable of so many reincarnations."

Ever straining at the leash of caution, Kalika disdains the empire's obsession with conquest and occupation of foreign lands. "For though there is drama in the details of strife and war, there is a dreary consistency in its causes and results; such history becomes a menial attendance upon the excesses of power, in which victories and defeats cancel one another into a

resounding zero. The greed and desire for glory of a few levies a horrendous toll of death on the many, and the emptied hearts of the defeated weigh upon us all."

Doubtless Kalika is right in her judgment that feeling, rather than thought or reason, is the lever of history, but her observations alienated many of the nobles and military commanders. *Sambhava* notes that *Merimose* (Viceroy of Kush) had a direct retort, delivered personally to Kalika, who had been summoned to the royal court: "You speak of death as if you know it. You know nothing, and death is nothing; but to live defeated and inglorious is to die daily. The competition of individuals constitutes nature's ultimate court, from which there is no appeal."

In countering *Merimose*, Kalika reportedly replied: "If, in our Egypt, nothing exists except individual entities, then what is the state, the priesthood, the military, but conspiracies of privileged individuals, to frighten and control, to rule and tax, to heard to slaughter the indoctrinated rest? How will nature's court weigh on that?"

We are not told the Viceroy replied. "*Brilliant women*," Euripides warned a thousand years too late, "*are dangerous*." —Euripides (c. 480-406 B.C.)

The bulk of the priesthood, some Viziers—*Aperel* and *Ptahmose* are cited —and other unnamed members of the royal court resisted Kalika's work on what was to be *The Golden Crown*. She responded: "To object to this is to object to any attempt at a humanized synthesis of adeptic knowledge. I strongly believe that synthesis is needed; that the highly specialized adepts should welcome any sincere effort to bring portions of their traditions and results of their studies to light. In the solitude of their retreats and under the protection of their unintelligibility they are invisible to the people. We must labor together lest the higher knowledge remain the technical privilege and power of a few individuals isolated from the people of Egypt."

In a royal burst of common sense, Kalika's all-powerful patron *Amenhotep* III ordered the priesthood and nobility to refrain from any public mention of Kalika, and, in a personal audience, forced the priests to defend their resistance. They argued that such knowledge was meaningless to the common people, that the true nature of reality was incomprehensible to them, and that the orthodox religion was sufficient for their needs.

Kalika replied, "My intent is not to explain what ultimate reality is, for that would be to transform mortal imagination and speculation into doctrine and dogma, which already overwhelms our people. My task is rather to

explain what can be said about the creation of the experience of reality, in every aspect from everyday life to the deepest meditations, and how that experience can be utterly transformed into one of peace and happiness."

It is here that we come to her central motivation and essential reason for writing. Her travels exposed her to every niche and strata of Egyptian society, every common class from artisan to slave. Kalika was at once engrossed and appalled by the state of the people. "Faced with a reality they believe to be true, men have been what they have had to be. They seem capable of strength and honor, but most frequently manifest weakness and ignobility. I have observed an accumulative cruelty in groups of men, though none in particular are ill-natured. They gamble and cheat and lie with no hesitation; these are considered such mild vices as to verge on virtue. Can they not see that money and power are symbols of reality, not pieces of it?

"If apart from the principles of consciousness one hopes to find the way, it is like trying to twist a rope of sand. Those who know the principles apply them in their daily life, with each and every thought they think. And what of those who live without that knowledge? At the end of each day they exhaust another empty cycle, and at the end of days exhaust an empty life. Yet I believe that man is as capable of all things as he is of any."

Understanding that sympathy validates suffering, she offers none; she rather prefers the empathy that allows insight and gentle correction. "Now then, the aspiration for a life filled with happiness, joy, peace, fulfillment, harmony, love; happiness rather than sorrow, joy rather than pain, peace rather than chaos, fulfillment rather than frustration, harmony rather than conflict, love rather than fear.

"Happiness is your natural birthright. Why then are so many unhappy? Unhappiness is a disordered state of mind; happiness is an ordered state of mind; there are many more disordered states than ordered states. You dwell in a disordered state by default and conditioning; you achieve ordered states by process of mind; each condition, event, situation, form and person is brought into your life by your thoughts and the images in your mind's eye, which in turn arise from your deepest beliefs. The secrets of happiness are awareness and action, the exercise of energy in a way suited to a man's nature and circumstances."

Kalika expresses herself with clarity. "Each man is already a prince, each woman a princess; they need only to bring that recognition into awareness to realize their inherent ability. The absolute prerequisite for the acquisition and

manifestation of intuitive knowledge and direct power is the awareness that such knowledge and power are available."

In a particularly unctuous note, the nobles, who utilized portions of exactly that knowledge to create great wealth and comfort, objected to the "turbulent and quarrelsome rabble gaining any ability to understand the greater principles of life, for such knowledge would lead to excessive freedom. Faith in the perfectibility of mankind is a childish delusion. Individual freedom contains its own nemesis; it tends to increase until it overruns the restraints necessary for social order and group survival; freedom unlimited is chaos complete."

Kalika held ground. "Your words, your beliefs, even your morals, are prejudices, and represent your conditioning and interests as a group. You cannot forever hide the truth; you cannot hide the reality that there is a common reason in all intelligent beings, one spirit that pervades all things, one substance, one law, one truth. If all men realize this unity, the strong will no longer make prey of the weak, the few will no longer plunder the many, the rich will no longer despoil the poor, the noble will no longer be insolent to the common, and the deceitful will no longer impose upon the simple."

Clearly, the priests and nobles found it easier to criticize her than equal her. Kalika's courage brings to mind an observation from Aristippus, that the most impressive spectacle in life is the sight of a virtuous person steadily pursuing his or her course in the midst of vicious people.

There are some arid tracts, including a section that might be called "Ode to Cats," wherein she expounds rhapsodically on the grace and beauty of such creatures, and ascribes to them a host of mystical and magical powers. Cats, we are assured, have the capacity to see beyond the physical, and to read thoughts. (Puka the cat, a persistent, lounging fixture on our work table, seems to approve of this passage.)

And we are as capable of magic as cats. Kalika writes, "The world around us is a production of pure magic, a magnificent illusion. It appears to us as real because we are as much a part of the illusion as everything else. In fact, it is we who are the master magicians, as it is we who are the creators of the illusion."

Magic may not have been enough for what Kalika wished to accomplish. Her chronicle of experiences in teaching higher knowledge is in equal parts riveting and heart-rending. She candidly reports that years of effort yielded only infrequent results. In brief, she found that the deeply ingrained beliefs

and presuppositions present in those she taught constituted a formidable barrier to learning.

She explains: “Beliefs of the nature of life and the world give rise to repetitive patterns of thought and consistent pictures in the inner eye of the mind; because those patterns of thought and inner images create the nature of life and the world each person encounters, each person perceives endless proofs that their views of life and the world are accurate and so inalterable. Their beliefs created their life; yet they imagine that life created their beliefs. The horse pulling the chariot becomes to them the chariot pulling the horse. This inversion can be impenetrable.”

To overcome this barrier, Kalika utilizes techniques designed to expand awareness. She demands meditation, which she calls “breaking through the walls of the mind’s room.” She sees consciousness as space and mind as a room in that space; remove the walls and the enclosed space is still there, but joined to all the rest of space, or the “All.” She speaks of “power practices,” specifically affirmation and visualization, for which she gives concise instructions. The result of these practices, she insists, will be dramatic if properly done. Then, “the observation and analysis of positive results can be used in the building of a new belief structure.”

With the obstinate patience that is half of genius, Kalika’s tenacity and brilliance led to successes. She makes special mention of the son of a polymath artist, and writes extensively about the daughter of a Theban noble or prince.

Kalika’s extraordinary genius, at a time before it was possible to write a full account of what was known, wrote one of what was necessary to learn. She labored to naturalize the supernatural, marking in mortal words immortal things, often with charming whimsicality. One enticing sentence of her text reads: “There are no secrets except the secrets that keep themselves—the world is in continuous creation, and the sources of that creation are the secrets.”

These next brief excerpts are passages from Kalika’s manuscript, *The Golden Crown*. The translations are as literal as possible. Our goal was to produce a clear and readable translation, and while where necessary literalness was sacrificed for readability, as much as possible of Kalika’s mode of expression and pure energy was retained. There is a power in her words that, if allowed, will flow through you and serve as a stimulus to recognition.

“Experience is the product of the mind—your conscious thoughts and images—propelled into being by feelings; it is also a product of unconscious thoughts and feelings. These together form the reality that you experience. You are not at the mercy of a reality that exists apart from yourself, or is thrust upon you. You are so intimately connected with the physical events composing your life experience that often you cannot distinguish between the seemingly material occurrences and the thoughts, expectations and emotions that gave them birth.” —*Kalika-Khenmetaten*

“An examination of your present experience of life will tell you much about the state of your inner mind, of your beliefs, intentions and expectations. Your thoughts and inner images, carefully studied, will let you see where you are going. They point clearly to the nature of the physical events you will experience in what you call the future. What exists physically exists first in thoughts, images and feelings.” —*Kalika-Khenmetaten*

“Every thought has a result. Similar thoughts, habitually repeated, will seem to have a more or less permanent effect. If you like the effect, then you seldom examine the thought. If you find yourself overcome by difficulties, however, you begin to wonder what is wrong. You may blame others, your own background, or a previous life. You may hold *Set* or *Apep* (ancient Egyptian gods) or some other member of our priests’ zoological pantheon of absurdities responsible, or you may simply say, ‘That is life,’ and accept the negative experiences as an unavoidable aspect of your existence. You may finally come to a partial understanding of the nature of reality and complain, ‘I believe that I have caused these ill effects, but I find myself unable to reverse them.’ If this is the case, then regardless of what you have told yourself thus far, you still do not believe that you are the creator of your own experience. As soon as you recognize this fact you can begin at once to alter those conditions that cause you unhappiness or dissatisfaction.” —*Kalika-Khenmetaten*

“The power of creativity flows through you as effortlessly as your breath. From it even the tiniest portions of your outer world spring into your experience. Your thoughts and inner images have realities that spread outward; they group through attraction, building up areas of circumstances that finally coalesce in forms that you perceive as objects or as a series of events. Some images and thoughts are translated into seemingly material structures that you call objects; these exist, in your perception, within a

framework you call space. Others are translated instead into structures you call events, in your perception these seem to exist within a framework you call time. Both space and time are illusions, yet they represent your most basic assumptions, which simply means that you accept both and assume that your reality is rooted in a series of moments in time and in dimensions of space. In this way your inner self is translated into your outer world." —*Kalika-Khenmetaten*

"You form the fabric of your experience through your own beliefs and expectations. Your interpersonal ideas about yourself and the nature of reality directly affect your thoughts and inner images. You take your beliefs about reality as truth, and so do not question them. They seem self-explanatory. You perceive them as statements of fact, far too obvious for examination. Therefore they are accepted without question; they are not recognized as beliefs about reality, but are instead considered characteristics of reality itself. Frequently such ideas appear indisputable, so much a part of your beliefs that it does not occur to you to speculate about their validity. They become invisible assumptions, but they nevertheless form your personal experience of what you call reality." —*Kalika-Khenmetaten*

"Ultimately, for you to fully manifest and master your creative power, you must have more than faith, you must have more than belief, you must reach the recognition of your own potential, you must come to know that your power exists. The more certain your knowing, the more certain that each of the techniques of manifesting power will yield results, and the more powerful your creative ability will become. I tell you this—you have no idea of how powerful your creative abilities can truly become. They are much like the mighty *argun* palm tree. It begins as a seed, a tiny thing, barely a *debja* long (0.7 inch), but within that tiny seed dwells an invisible immense tree nearly a half-*khet* high (60 feet). Your power is much the same, and will grow in much the same fashion. You must build upon your successes." —*Kalika-Khenmetaten*

A Great Master Speaks, briefly excerpted above, discloses the profound knowledge and power of a supreme master of Ancient Egypt in a distant age. Explore the foundational knowledge and techniques necessary to fully manifest extraordinary perceptive abilities and creative powers. 2020 Edition, Kindle e-reader page count 445. For more information on this book, please see the description and 'Look Inside' feature on the book's Amazon page; the

page for the U.S. here, for the U.K. here, for CA here, for AU here, for DE here, and for Egypt here. Thank you.

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Excerpts from
True Experiences with a Sorceress of the 'Four Portals'

"Underneath all civilization, ancient or modern, moved and still moves a sea of magic and sorcery. Perhaps they will remain when all the works of our reason have passed away." —Will Durant, Ph.D., recipient of the Pulitzer Prize and the Medal of Freedom

"[*O*]*f the early religion of Tibet, concerning which but very imperfect accounts are existing, so much is certain, that sorcery was the principle feature of it*." —H.A. Jäschke, *Tibetan-English Dictionary*, London, 1881

A Platinum Edition Book. Based on the archived field notes and journals of explorer M.G. Hawking's sixty-two months in the *Himalayan* regions of Nepal and Tibet, this remarkable book contains detailed narratives of Hawking's experiences and conversations with *Mani Choejor*, a true *B'on* sorceress. To say that Mani is a rare and exceptional young lady would be to gravely understate the case. Mani was born in a small village in Tibet, orphaned at an early age by Chinese hostilities, then adopted and mentored in an ancient *B'on* monastery by an abbot known to be a *B'on* master of great power, one of perhaps two or three remaining teachers of the primeval esoteric arts of *Zhang Zhung* magic, or "sorcery." This book discloses extensive, first-hand accounts of Mani's demonstrations of psychokinetic powers and in-depth descriptions of her apprenticeship and the esoteric knowledge that allowed her to attain such extraordinary abilities.

For thousands of years Tibet has been a fabled land of mystery and magic. Isolated from the rest of the world by its topography and remote setting on the *Qinghai-Tibet Plateau*—the highest in the world, with an average elevation of over 15,000 feet—Tibet is home to the forgotten kingdom of

Zhang Zhung, the ancient realm of the original pre-Buddhist *B'on* religion. According to their own histories, *B'on* was founded in 16,000 B.C. by the earliest known Buddha-like master, *Tonpa Shenrab Miwoche*. Like *Siddhārtha Gautama*, our most recent historical Buddha (c. 563-483 B.C.), *Shenrab* renounced his life as a prince to become a monk, achieved enlightenment, and composed teachings that enable attainment of the highest knowledge and power.

This body of knowledge, referred to as the '*Four Portals*', is a group of highly esoteric teachings setting forth the true nature of physical reality and techniques of powerful elemental magic, or "sorcery," and is of extreme antiquity. The first extant traces of the teachings are thought to have appeared as part of the lore of the pre-Tibetan *Zhang Zhung* culture that arose on the *Qinghai-Tibet* Plateau some four-thousand years ago, but they are believed to have originated far earlier. Being a forbidden body of knowledge, said to convey enormous powers, the teachings disappear from the historical record for some twenty-six centuries, not to reemerge until the 7th century A.D. in the arcane scriptures of the ancient pre-Buddhist *B'on* religion, as found in the *Himalayan* highlands of Tibet.

According to the ancient *Zhang Zhung* and pre-Buddhist *B'on* traditions, the teachings of the '*Four Portals*' were formulated by *Shenrab* over a period of "many years." During that time, he gained access to ancient secret knowledge that had been imparted, recorded, and hidden away by "*Gekhoe*." With this knowledge *Shenrab* achieved enlightenment and "otherworldly powers," then later composed a comprehensive body of teachings to instruct qualified seekers on the means and techniques of attaining the most elevated wisdom and power.

References found in the ancient *B'on* theogony relate that *Gekhoe* was "king of the gods" of *Zhang Zhung*, having arrived from the "heavens" before the dawn of civilization. The *B'on* theogony recounts how this occurred: From the emptiness of space a "resplendent jeweled egg" descended to earth through the agency of "*lha* of bright light." Then, while "radiating brilliant hues on father mountain and mother lake," the resplendent jeweled egg opened. From this magical egg arose *Gekhoe*, to become the sovereign "god" of the realm. Thereafter, "in the sky there appeared brilliant lights, melodious sounds in space, and many other wonderful occurrences."

This very rare form of esoteric *B'on* contains huge amounts of arcane and

elemental magic, in keeping with its view of the cosmos as a psycho-physical unity, able to be manipulated in heightened states of awareness through clandestine techniques and practices. These profound esoteric teachings begin and end with a clear premise: "*The universe is but a mirage which exists in the mind, springs from it, is controlled by it, and sinks into it*."

What are we to think of this "magical" concept of an ancient civilization of prehistory? In modern times we are fortunate that advanced research technologies have enabled us to radically enlarge our comprehension of the universe as compelling discoveries emerged one after another from breakthroughs in physics. To understand the esoteric teachings of the '*Four Portals*' in this contemporary context, we may review the following insights:

"*There is no matter as such. All matter originates and exists only by virtue of the existence of consciousness. The mind is the matrix of all matter*." —Max Planck, Nobel Laureate

"*The world is a construct of our mind's sensations, perceptions, memories. It is convenient to regard it as existing objectively on its own. But it certainly does not*." —Erwin Schrödinger, Nobel Laureate, architect of the Schrödinger Equation

"*Consciousness cannot be accounted for in physical terms, for consciousness is absolutely fundamental. It cannot be accounted for in terms of anything else. Quantum physics reveals a basic oneness of the universe. Multiplicity is only apparent; in truth, there is only one mind*." —Erwin Schrödinger, Nobel Laureate

"*The atoms or elementary particles themselves are not real; they form a world of potentialities or possibilities rather than one of things or facts.* [*T*]*he philosophical issues raised by quantum mechanics apply to the big as well as the small*." —Werner Heisenberg, Nobel Laureate, originator of the Uncertainty Principle

"*Quantum theory has reached the point where the source of all matter and energy is a nothingness that contains all the possibilities of everything that has ever existed or could exist. These possibilities then emerge as probabilities before "collapsing" into localized quanta, manifesting in our awareness as the particles in space and time that are the building blocks of atoms and molecules*." —Legendary Physicist John Wheeler

Excerpt from the *Introduction*, by the author:

The purpose of this book is to provide an account of my relationship, experiences, and discussions with Mani, and to narrate what I learned of her extraordinary shamanistic knowledge. There is much to say, and I believe it is the moral intent and philosophical import that counts in writing this book, as in every art; of what use is word or sound or form if not to seek recognition and understanding of clarifying, healing, ennobling, or empowering knowledge?

I have been asked many times what it was like to know such an extraordinary person as Mani. I shall answer, briefly and precariously, that it was overwhelming. In so many ways during the time I was privileged to spend with her, Mani was my catalyst. She stunned me with her abilities, awakened me with her knowledge, encouraged me with her eager listening, warmed me with her praise, challenged me with the keenness and depth of her perceptions, and inspired me in the pursuit of higher knowledge.

Mani consistently gave the charm of novelty to everyday things, excited feelings analogous to the supernatural by awakening my attention to the lethargy of custom and directing it to the wonders of the world within me, and, in difficult times, bid me, like the imperturbable mountains, to bear the storm silently, and endure.

It is difficult for me to describe the impact of witnessing Mani's powers. The experience of such abilities is challenging to transform into words, for those powers move in a world far beyond everyday intellect or common logic. So much so, in fact, that many do not believe that such powers exist. Of course, disbelief is a coin that some dispense, like carnival conjurors, in order to hide their incomprehension, and which human simplicity all too often accepts as payment. My dilemma however lies not in incredulity—I and many others witnessed Mani's sorceric powers far too many times for that—but rather in the difficulty entailed in presenting such experiences to what can be safely assumed, at least in the Western world, to be a largely skeptical audience.

Although sorcery traditionally begins in superstition and legend, it ends in science, as discussed in this book. Superstition is one of the most stable of social phenomena; it remains almost unchanged through centuries and civilizations, not only in its bases but even in its formulas. All superstitions arise from the quest to explain or understand the world, and we find at last

that the only real understanding is to know the concepts which by themselves will govern everything on every occasion. —M.G. Hawking

* * *

For untold millenniums the teachings of the '*Four Portals*' have been known only to a privileged few, extraordinary knowledge long concealed under the most intense secrecy. An outstanding book for anyone seeking greater personal power.

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Author's Note: My companions in the following excerpts were Sari, who had become my constant companion since shortly after my arrival in *Siddhalaya*, and Shrina and Chiricu, the younger sister and older sister to Sari, respectively. These three sisters were born in *Siddhalaya* and raised in the esoteric wisdom traditions of the *Himalayan* masters. And of course our dear friend Mani. The handy reference guide to the individuals appearing in the book is available here.

Excerpt from the chapter, *Demonstrations of Psychokinetic Powers*:

Sari brews tea and hands me a cup in a large, light plastic mug. It idly crosses my mind that I would prefer iced-tea on such a warm day. Mani looks up from her sewing. She motions for me to hand her the mug. She holds it in both hands, eyes closed. A few seconds later she hands it back. The mug is freezing cold—in the tea clanks a cylinder of ice about half the diameter of the inside of the cup.

"Sari, look," I exclaim.

She does, but appears unimpressed. "You wanted it cold?"

"Yes, but . . . how did Mani do this?" I ask.

"She used her *Kriyasakti*," Sari says simply.

"The power of thought?"

"Mmmhmm."

"Mani, you used *Kriyasakti* to make this cold?

Mani turns her blue eyes to me and nods.

"But what thoughts did you use, and how?"

Sari pokes me. "The thought of cold, of course."

"All right. So, Sari, can you do this?"

"Yes. Yet I do not do such things often; Lemia (a master and Sari's mentor) discourages me from using my *Siddhi*."

Author's Note: *Siddhi*, in Sanskrit, is literally the attainment of any goal. Here Sari uses it to mean the 'Powers' arrived at through adeptic practices, encountered as a natural result of expanding awareness. These powers are considered to be the seven primary forces of consciousness, four of which are revealed, two considered esoteric, and one wholly sealed. The revealed are: 1) the power of intellect or real wisdom and knowledge; 2) the power of the will or intent; 3) the power or force which moves in a serpentine path, the universal life force in nature; and 4) the force or power of speech or music, of sound and mantras. There are two additional powers considered to be among the "secrets of secrets": 5) the power of thought enabling it to manifest perceptible, phenomenal events and forms through its own inherent energy, the *Kriyasakti* as referred to by Sari and Mani above; and 6) the highest force or power, the power of light brought to bear through advanced practices of visualization. The 7th and supreme power is considered by the masters to be the "most secret of all arcanum."

"And anyway," Sari adds, "I like tea to be hot."

Mani narrows her eyes at Sari, then reaches to pick up a notebook. (Mani at this time is under a vow of silence from her mentor.) She writes: "I am instructed similarly, but may use *Siddhi* for small things, for convenience or comfort. I have used the heat and ability to make fire and ice and such little things since I was a child. The abbot feels this use keeps essential ideals clear in mind, and reminds that we have power over all natural things." (Heat, in this sense, apparently refers to the "mystic heat" abundantly demonstrated by yogins, many of whom go about with no protection in frigid weather, with no ill effects, often melting the snow and ice around them. This may explain Sari and Mani's warmth last night, and in the water and in the tent this morning.)

"Mani, how do you make ice?" I ask.

Editor's Note: To preserve subtle nuances, the following translation is essentially literal, albeit at some loss of readability.

Mani writes: "I held the ideal of cold tea in the Universal until it became formed to a lower vibration."

Pause for astonishment. "What?" I ask.

Mani smiles. "When you desire to bring forth some form out of Universal Substance, you must be quiet and contemplative. You see the ideal and hold in mind that Substance of which all the world is formed a sufficient time to

raise or lower its vibration—this is done by visualizing a mental pattern or mold into which can flow the Substance needed to make that desired. It will come forth in a perfect form, built upon the pattern which was held in the Universal Principle."

"What is the Universal Principle?" I ask.

"It cannot be compressed into a definition, but it is known through our mind, it is our consciousness." Mani presses her lips together for a second. "The vastness of Universal Principle's creative, unlimited Being is crystal clear, yet it is completely full of vibrating, emanating energy, and that emanating energy is the Universal Substance. All things are known as Universal Substance in which all form is suspended in harmonious relation, ready to respond to the call of the vibratory rate that causes it to coalesce into form. When the proper vibratory influence is set through thoughts, cooperating with the whole, the Substance, having no other course, rushes to fill the pattern set by the desire."

"Does the technique always work?" I ask.

Mani nods and writes. "This is absolute law and none can stay its true course."

I am impressed with this rare insight into the adeptic teaching of the ancient *B'on* shamans. And I am impressed with Mani's candor. "The concealment of what is useful," said Augustine, "is either an exercise in humility or an attrition of pride."

Excerpts from the chapter, *A Sorcerer's Perspective of the World*:

Mani watches Shrina and Chiricu carefully for a moment, then turns to stare at the mountain towering above. "I realize that I must return to the fundamental essence of what I have been teaching you, the recognition at the heart of all techniques." Mani stops, frowns. "The more I have taught, the more concerned I have become as to how I am teaching. In a way, you have been teaching me. Each of you—Michael, Shrina, Chiricu—present a different challenge, yet I have tried to emulate, to some degree, the manner in which I was taught by the abbot. I thought that was best, but in teaching you, and in reading of Kalika's experiences, I have learned much. My background, my upbringing . . . I was never exposed to ideas of limits, so it is easy for me to overlook the most fundamental concept of power, that which I was taught and shown virtually from infancy. Last night, I remembered something from

when I was very young, something of key importance that I have not have stressed enough."

Mani sits with us on the blankets. "Starting when I was three or four, each morning the abbot would come to me, sit on the bedside, and ask what I had dreamt. I would tell him, he would prompt me to remember more, and we would talk and laugh at how strange and wonderful dreams are."

"Mani," I ask, "the content of your dreams was that important to the abbot?"

"Yes . . . well no, not exactly. It was not the dreams in themselves that were most important, but the experience of dreaming, the absence of boundaries and limits—the freedom. The abbot would always finish our morning talks with the same thought, the same concept. It is the essence of power." Mani looks at us, eyes darkening.

Shrina stares impatiently. "Well?" she asks.

"The abbot stressed that the dreaming mind and the awakened mind are the same mind, merely in different states of consciousness. Neither mind is more real than the other, neither state is more real than the other. The freedom experienced in the dream state exists equally in the waking state, if awareness of that is held in mind."

"What does that mean?" Shrina asks.

"The abbot stressed that power involves a process of imagining, like dreaming, even when awake—especially when awake—consistently maintaining the recognition that objective, material reality is wholly as fluid and malleable as a dream, that anything is possible if your thoughts and images are properly used. This is what we call a heightened awareness, a state of enlarged consciousness and heightened awareness; if used with impeccable attention to creating with intent and purpose, it is without limits."

"The second attention," Chiricu whispers.

"Yes. The second attention is power; when you are immersed in it, everything is possible; you can perform feats that defy and break the boundaries of what is normally considered to be reality or the outer world. Sorcerers enter into this greater awareness at will, and maintain it on a higher mental level without constant direction of attention—in this way, one does not have to constantly hold the concept in mind."

Shrina motions with her hand. "Can you explain the second attention, and the others, again please."

Mani nods. "Yes. When you study the wisdom traditions, you learn that

there are levels of being, so to say. They are called differently in various traditions, yet the descriptions are nearly identical. In our tradition we think of these so-called levels as what they truly are, states of awareness. They can also be thought of as states of attention since, as always, where your attention is, your awareness is. The first awareness is that of ordinary consciousness of the physical world. The second awareness represents an expanded consciousness, reaching beyond the purely physical world. The third awareness is that of even greater levels of consciousness. There are others as well. In the sorcereric tradition we conceptualize these states of awareness not as levels, but as spheres, each one fully encompassed within the next.

"You must remember that the highest awareness is like a sphere without boundary, infinite and eternal; infinite not as an endless expanse of space, but as spacelessness; eternal not as an endless duration of time, but as timelessness. This fourth awareness represents the totality of your being—it is your true self and encompasses all other states of awareness. The first awareness—ordinary consciousness—lies within the sphere of the second, the third, and the fourth. With this conceptualization we hold sight of the fact that an individual is one with all."

Shrina looks contemplative. "And the vibration concept?" she asks.

Mani smiles. "As I have explained, the sorcereric technique of power as we are discussing it is fundamentally based on two concepts, that of vibration and the power of thought—or attention—to control vibration. All things vibrate at a certain rate, from the very slow to the infinitely fast. The slower the vibration, the greater the illusion of solidity, the greater the illusion of separation. The higher the vibration, the closer to pure Substance, to pure energy or consciousness. Thoughts and visualization control rates and movements of vibration; it is that simple. The highest vibration of pure Substance can be lowered to produce what appears as an object, a situation or circumstance. Your vibration is so controlled as well. Let us do an exercise to increase what we shall consider to be your personal vibration. Sit next to each other, facing me."

Excerpt from the chapter, *The Essential Knowledge*:

Mani left early for the gompa, to meet with Lama Dhanaga as Kenji had directed. She's back now, traipsing up the front steps with an armful of books. Protruding from each book is a forest of bookmarks. She drops them

on a chair, looks in the window and motions for me to come out.

Mani looks a bit ragged. “What’s wrong little one?” I ask. “Problems in the coven?”

She glares at me. “Not amusing.”

“Sorry, couldn’t resist. So, how did it go with Dhanaga?”

Mani peers at me with exasperation. “Michael, that man can really talk.”

“I know.”

Mani frowns. “You may think you know. I truly know. And look at these books.”

“*Sambhava’s* works,” I note. “It must be all of them. Wow, look at this copy of *Natural Liberation Through Naked Vision, Identifying Intelligence*, it’s beautiful.”

“Yes, but Michael, I have studied this, all of these works, since I was old enough to read with comprehension. Dhanaga wants me to read them again, all of them. I do not want to. I have been through all this material, time after time. I do not understand all of what the abbot taught, but reading them again will not change that. And look at all the marked places; your lama wants me to create meditations for every one of them. Every one. I will go crazy. This is not what I wish to study.”

“So you don’t like Dhanaga,” I observe.

Mani perks up. “No, it is not that, he is very nice, I do like him.”

“Yeah, well Caesar liked Brutus, and look where it got him. Maybe you should try Lama Karpa. I was surprised that Kenji suggested Dhanaga in the first place.”

Mani ponders this for a moment. “Michael, which of them is most powerful?”

“Powerful?” I ask. “You mean with *siddhis*?”

“Yes.”

Author’s Note: *Siddhis*, in Sanskrit, means the ‘Powers’ arrived at through adeptic practices, encountered as a natural result of expanding conscious awareness. The lamas teach the student not to strive after psychic powers for their own sake, for until the student is fit to use then wisely they can easily become a serious impediment to higher spiritual development. The lamas note that what sometimes increases with these powers is not so much wisdom of intent as opportunity of expression.

“I honestly don’t know,” I reply. “I really haven’t seen either of them do

anything much out of the ordinary, except once I saw Karpa finish a cup of tea, then suddenly it was full again. I mean with no one refilling it or him getting up."

"That is nothing," Mani says. "He is the High Lama of *Siddhalaya* after all."

"Right, of course. Well, I don't know what to tell you. It might be a good idea to stick with Dhanaga; Kenji thought it was best, and Dhanaga may just be trying to get an idea of where to start with you. After all, you come from a different background of instruction, don't you? The *B'on* sorceress thing?"

"Yes," Mani says, "that is true, the traditions of the *Zhang Zhung* high sorcerers. But you have a good idea. Come with me."

Mani takes my hand; we depart the cottage and walk up the lake. She stops and positions me with my back to the water. (The following translations of Mani's speech are somewhat revised for readability and consistency of terminology.)

"Michael, today I have a task for you. The outcome will help me understand where I must begin in teaching you. The ability to create and maintain thoughts and images in mind underlies all the techniques I will teach you. You must be able to create an image precisely as you wish, and you must be able to maintain with clarity a complex image without undue effort, without grasping or struggling, and for as long as is necessary to accomplish your desire. Do you understand?"

"Sure."

"Stand comfortably, with your weight evenly on your feet."

"Okay."

Mani moves toward me until her face fills my view. "Relax your body. Release all tension. Look at my face. Look only at my face. Study it. Remember every detail."

This is easy, and very enjoyable. Mani's face is beautiful, midnight blue eyes framed by raven black hair.

"Now close your eyes and maintain the image of my face. Do not let it waver or fade."

I do this for several minutes. When my mind starts to wander, I relax and refocus, just as in meditation.

"Open your eyes," Mani directs. "Do I look the same as the image you were holding?"

"Pretty much."

“So the image stayed consistent?”

“Yes.”

“Do it again.”

I stare at her face then close my eyes, holding the image. I hear, or feel, Mani step away.

“Open your eyes,” she says.

Mani is about three feet back.

“Now what do you see?” she asks.

“More of you than just your face,” I reply.

“You see more of me, and what else?”

“Things around you, in back of you.”

“Exactly,” she says. “To the north, there is a river that flows into this lake. Sari tells me there is a bridge over the river, and a trail that runs south down the far side of the lake.”

“Yes,” I say, “the trail goes to the seven pools below the big waterfall.”

Mani moves back to me. “Just as images in mind create physical reality, physical reality creates images in mind. Images make images. That is all there is to the physical. The difference lies in what you desire to accomplish. In fifteen minutes time, you will walk to the bridge. Your task is to locate me, that is to be your desire. Find a place by the river, a place that feels right. The river will help you. Stand comfortably and hold this image of my face. Let the sound of the river flow through you. Concentrate on the image, feel the image, feel me in the image. Do not grasp at what you see in mind. Maintain the image but do not struggle to keep it exactly as you began. Let the image play, let it come alive. Maintain it but let it live. Watch very carefully the image. It will take on life, it will change. As it does, just as you saw me in a greater perspective when I moved away, you will see a greater perspective in your image. That will show you where I may be found. Remember that your intent is to see, not to reason or to guess. Your desire is to receive the expanded image, not create it.”

Mani looks out over the lake, thinking. “Michael, since you have done meditations for many years and can attain the second awareness, you may experience something for which another technique will be better. When you are holding an image of my face, not my body or the background, you may become aware of a tiny spot of light. The spot will be in your vision, not necessarily in front of my face, but close, and will appear as if it is suspended in mid-air. If this occurs, focus on the spot. Concentrate your attention on the

spot of light. It will expand and take on detail. As it expands more, you will see a definite place; that will be my location at that precise moment."

Mani turns and walks up the lake. A robin spirals down over her head, flutters, then swoops low over the lake. So, my first lesson is appropriately elementary, not in its ease, exactly, but in that it involves a game of hide and seek. The technique Mani detailed is the same one Sari outlined, the very one she used to find Chapadu. The technique is useful for telling time when not wanting to actually look at a clock. You visualize a familiar clock in your home, then relax and see what it reads. I tried it long ago, found that it worked quite well, and use it to this day. Which reminds me that I have neither a watch nor a familiar clock. I'll just have to estimate the time.

True Experiences with a Sorceress of the 'Four Portals', briefly excerpted above, contains teachings that for untold millenniums have been known only to a privileged few, extraordinary knowledge long concealed under the most intense secrecy. An incomparable book for anyone on a spiritual path or seeking greater knowledge and personal power. 2020 Edition, 23 Chapters, 32 Subsections, Kindle e-reader page count 422. Includes Reference Citations and a Supplemental Material Section. For more information on this book, please see the description and 'Look Inside' feature on the book's Amazon page; the page for the U.S. here, for the U.K. here, for CA here, for AU here, for DE here, and for India and Nepal here.

GO TO: Book Navigation *From Beyond Our World, The Profound Message* *A Great Master Speaks*, c. 1370 BC *True Experiences with a Sorceress of the 'Four Portals'* *Quantum Consciousness, Psychokinetic and Extrasensory Powers* *Revelations of a Paranormal Kind* *A Series of Phenomenal Events* Book List & Descriptions Reference Guide to Individuals Appearing

Excerpts from
Quantum Consciousness, Psychokinetic and Extrasensory Powers: A Guide to Attaining True Paranormal Abilities

"*All matter originates and exists only by virtue of the existence of consciousness. The mind is the matrix of all matter.*" —Max Planck, originator of Quantum Mechanics, Nobel Laureate

"*Consciousness cannot be accounted for in physical terms, for consciousness*

is absolutely fundamental. Quantum physics reveals a basic oneness of the universe. Multiplicity is only apparent; in truth, there is only one mind." —Erwin Schrödinger, Nobel Laureate

"*The so-called miraculous powers of a great master are a natural accompaniment to his exact understanding of subtle laws that operate in the inner cosmos of consciousness*." —Yogananda (A.D. 1893-1952)

Platinum Edition Book, recommended for high-intermediate or advanced students of consciousness and its true abilities. Excerpt from the book's *Foreword*:

The objective of this book is to present the scientific information and esoteric knowledge necessary to enable a properly equipped individual to attain true extrasensory and psychokinetic abilities. Extrasensory perception and psychokinesis refer to the utilization of consciousness in a manner enabling a person to clearly observe or fully manipulate a physical system without direct physical presence or interaction, capacities increasing recognized in the academic and scientific communities as part of the field of human ability.

In essence, this book is an exploration of knowledge in the original sense of a search for extraordinary personal power and the most profound wisdom and guidance in human affairs, all of which may be found, as it turns out, in understanding the natural workings of consciousness in the universe in which we find ourselves, and of which we are a part.

The personal experience of many of our readers demonstrates that the esoteric knowledge revealed in this book, when founded on a comprehension of scientific models of consciousness, offers the illumination which, with diligent study and practice, can enable the realization of very uncommon abilities, ones that can be utilized to create a superlative life for both the practitioner and others.

This volume is the result of an ongoing process of investigation and in-depth research. It repeats some concepts that we, or others before us, have already expressed—our aim is not originality but accuracy and inclusiveness; we offer this book as a survey of *scientific evidence* and a rare resource of *human experience*, not simply a series of speculations without confirmation or proof.

With the deepest appreciation, we thank the scholars and specialists of the eleven institutes, universities, and research centers who graciously provided us with irreplaceable encouragement, support, and assistance. Additionally,

we gratefully acknowledge the help and counsel given us by many of the remarkable individuals whose knowledge is illuminated in this book.

As a cautionary note, it is important to understand that one should not strive for psychic powers such as psychokinesis and extrasensory perception simply for their own sake, for if not used wisely they can become an impediment to further spiritual development. This is a serious matter, and deserves special consideration.

Those who say that there is never any excess in higher knowledge—inasmuch as it is no longer higher knowledge if there is excess in it—are playing with words. These abilities are very real and what may increase with their attainment is not so much wisdom of intent as opportunity of expression. If wielded with disregard for the wellbeing of others, or with too sharp a desire for self-indulgent results, the use of these powers can become perilous. *Qui totum vult totum perdit*—"he who wants everything loses everything" (Publilius Syrus, 85–43 B.C.). It is always unwise to enlarge our instrumentalities without first enlightening our motives and intentions.

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Excerpt from the chapter, *Objective and Organization*:

“*The moment you doubt whether you can fly, you cease for ever to be able to do it*.” —J.M. Barrie, *Peter and Wendy* (1911)

Alice: “*This is impossible*.” The Mad Hatter: “*Only if you believe it is*.” — Lewis Carroll, *Alice’s Adventures in Wonderland* (1865)

From the author: In order to fulfill the objective of this book, and understand its organizational structure, it is *crucial* to recognize a key point, best stated by two of the individuals you will meet in Parts III and IV of this volume (the following translations are somewhat revised for readability):

Related to me by a *B’on* High Shaman, Master Kenji, while in the *Himalayan* village of *Siddhalaya*:

“Directly and knowingly creating the events and circumstances in your life is exceedingly difficult for one who has come from the Western world. You see, you are unspeakably more conditioned to believe that life and reality work in certain limited ways, and not in other more expansive ways, then you can possibly realize. This is the end result of a materialistic society and its conceptualizations of what reality is, and more importantly, what it is not. This is especially true since your perception continually creates your life experiences, which, in turn, you allow to dictate your beliefs. There is nothing more common, or more absurd, than allowing experiences to create and reinforce beliefs when it is beliefs that create experiences. Here is a truly vicious circle. Such ingrained conditioning is extremely difficult to overcome, as you can easily see. Yet it may be bypassed by expanding one's awareness to encompass a greater range of reality. To access your true power requires that you bypass the intellectual mind's conditioning and the resultant barriers of false concepts and beliefs.”

Quoted from Egyptian Master *Kalika-Khenmetaten’s* manuscript of ‘*The Golden Crown*,’ circa 1370 B.C.:

“You form the fabric of your experience through your own beliefs and expectations. Your interpersonal ideas about yourself and the nature of reality directly affect your thoughts and inner images. You take your beliefs about reality as truth, and so do not question them. They seem self-explanatory. You perceive them as statements of fact, far too obvious for examination. Therefore they are accepted without question; *they are not recognized as beliefs about reality, but are instead considered characteristics of reality itself*. Frequently such ideas appear indisputable, so much a part of your beliefs that it does not occur to you to speculate about their validity. They become invisible assumptions, but they nevertheless form your personal experience.”

The foregoing quotes from two highly enlightened individuals reveal a fundamental truth, and reveal as well the reason that so many people, despite their most determined efforts, fail to attain any degree of paranormal ability. Once again, we hear from *Kalika-Khenmetaten*:

“Beliefs of the nature of life and the world give rise to repetitive patterns of thought and consistent pictures in the inner eye of the mind; because those patterns of thought and inner images create the nature of life and the world each person encounters, each person perceives endless proofs that their views

of life and the world are accurate and so inalterable. *Their beliefs created their life, yet they imagine that life created their beliefs. The horse pulling the chariot becomes to them the chariot pulling the horse. This inversion can be impenetrable*."

Lastly, a critical point made by *B'on* Master Kenji:

"I cannot overstress the importance of understanding that what you call reality is an unlimitedly fluid matrix, something within which an unlimited range of things are possible; you must come to know how they are possible and why they are possible. If you know that, then you know that you can accomplish what you wish. *If you know you can, you can. If there is even the slightest trace of doubt anywhere in your mind it will greatly impede your ability to manifest power directly, that is with conscious awareness of what you are doing*. There is a great difference between direct manifestation and creating the experiences of everyday life. Those experiences are within the ordinary flow of your time and evolution and expectations. Everyone, no matter how equipped, creates all of their physical, emotional, and mental experience of life through the principles of consciousness, yet most all of those individuals are entirely unaware of such power, far less that they exercise it continuously. All the events and circumstance in their lives are of their own creation, but that creation occurs in an unrealized manner, by way of their primary beliefs and expectations regarding life and by way of their decisions—the choices based upon their basic beliefs. So for most, this process of creating represents little more than unthought, unexamined, default decisions."

In summary, preexisting beliefs, expectations, and doubts present significant barriers to attaining true power, and there's no use in pretending otherwise. However, they are no longer "impenetrable." In our modern age we are fortunate that advanced research technologies have enabled us to radically enlarge our comprehension of the workings of the universe as compelling discoveries emerged one after another from breakthroughs in quantum physics. To overcome the difficulty of deeply-ingrained core-belief conditioning, it is *essential* to fully absorb the scientific concepts and research results that provide the foundation for understanding that paranormal abilities not only exist, they are natural, and they are attainable.

To that end, this book is organized as follows:

• Part I: The Scientific Concepts — Provides a comprehensive background of current concepts and relevant features of quantum mechanics and models of quantum consciousness. Includes insights and explanations from some of the greatest scientific minds of the ages.

• Part II: Introduction — Explores the mysteries of consciousness and further insights into the operations of consciousness from quantum researchers. Includes introductory information for Part III.

• Part III: The Esoteric Knowledge — Narrates demonstrations of the psychokinetic and extrasensory abilities of individuals explorer M.G. Hawking witnessed during sixty-two months in remote regions of the *Himalayas* and the *Qinghai-Tibet* Plateau. Includes detailed accounts of those extraordinary powers, and in-depth explanations of the knowledge, techniques, and visualization practices that enable them.

• Part IV: Associated Material Anthology — Extensive anthology of related material excerpted from four additional books by the author.

• Part V: Supplemental Material — Information about author M.G. Hawking and Wisdom Masters Press. Includes a listing of associated books with complete descriptions.

• Part VI: Appendix — Contains a 'Guide to Individuals Referenced in this Book.' Also includes a list of 'Suggested Reading in Quantum Physics, Quantum Consciousness, and Cosmology.'

Excerpt from the chapter, *Quantum Consciousness, Part One, Models and Implications*:

"*Quantum physics goes deeper than any other science into the riddle of existence*." —Carlo Rovelli, Ph.D., *Centre de Physique Théorique*, Pioneer of Quantum Gravity

Consciousness is the mystery of mysteries. Consciousness is the thing most directly known to us, and, in the assessment of scholars, from philosophers to physicists, it is the *only* thing directly known to us. As the means of interpreting sense impressions and experience through the transformation of those impressions and experiences into recognizable symbols in our awareness, it cannot in the same manner interpret itself. It is the most immediate, most remarkable, and most mysterious fact known to us. Energy-

matter seems less mysterious, even though less directly known. As Pascal marveled: "*There is nothing so inconceivable as that matter should be conscious of itself—philosophers who have explored its nature, scientists who have theorized on its origin—what matter could do that*?" (Blaise Pascal, A.D. 1623-1662).

The impressive advancement of scientific research in recent years has provided remarkable new windows into questions of consciousness. Since the development of quantum mechanics and relativistic concepts in the first part of the 20th century, progress has been made to understand and describe consciousness and its abilities on the basis of quantum mechanical concepts (Meijer, 2014, Meijer and Korf, 2013; et al.).

Both of these great revolutions in 20th century physics—the general and special theories of relativity and quantum theory—have revealed factors that play a fundamental role in the creation of what we perceive as physical "reality." They challenge the assumption that there is a material reality that exists 'out there' at all. In past centuries it was believed that the physical reality we experience around us exists independent of our observations—in other words, that there is an actual, real material reality. Schrödinger's wave function, Heisenberg's uncertainty principle, Feynman's sum-over-histories, Bell's theorem, the Copenhagen interpretation, and Everett's interpretation, among other advancements in quantum research, have revealed that this is demonstrably not the case.

"*The universe itself has no single history, nor even an independent existence. That seems like a radical idea, even to many physicists. Indeed, like many notions in today's science, it appears to violate common sense. But common sense is based upon everyday experience, not upon the universe as it is revealed through the marvels of technologies such as those that allow us to gaze deep into the atom or back to the early universe*." —Stephen Hawking, Ph.D., Director, Cambridge Centre for Theoretical Cosmology.

"*Atoms or elementary particles themselves are not real; they form a world of potentialities or possibilities rather than one of things or facts. The philosophical issues raised by quantum mechanics apply to the big as well as the small*." —Werner Heisenberg, Nobel Laureate, originator of the Uncertainty Principle

Quantum physics, an exquisite refinement in the description of nature, not

only describes elementary micro-physics but applies to the classical or macro-physical (Newtonian) world as well. Consciousness and its mental aspects are part of the quantum universe in which we live, and from the quantum perspective this universe is an extremely interactive place. Quantum consciousness signifies that we are part of a universe that is a work in progress; we are tiny portions of a universe looking at itself—and creating itself. And it is not only the future that we determine, but the past as well. Our present observations select one out of many possible quantum histories and futures for the "reality" we experience.

Excerpt from the chapter, *Quantum Consciousness, Part Two, Research Results*:

"*Anyone not shocked by quantum mechanics has not yet understood it.*" — Niels Bohr, Nobel Laureate

The quantum world builds the classical world. Everything in the classical, macroscopic world is composed of microscopic units of energy—the quanta —acting in unison. Consciousness and its various mental aspects are part of that quantum physical universe. And since consciousness arises at the quantum level, the features of quantum physics as noted above are involved in, and represent possible explanations for, all the countless paranormal phenomena that have been observed and described since the very threshold of history, and that modern researchers consistently observe in experimental settings. These include telepathy and clairvoyance, telekinesis and psychokinesis.

Insofar as the scientific study of paranormal phenomenon, the history of experimental evidence goes back several centuries and is unnecessary to discuss here. Far more relevant is the modern evidence emerging from respected institutions utilizing state-of-the-art technology. As one of numerous examples, the Princeton Engineering Anomalies Research program, which operates under the aegis of Princeton University's School of Engineering and Applied Science, with the agenda of studying the interaction of human consciousness with sensitive physical devices, systems, and processes, and developing complementary theoretical models to enable a better understanding of the role of consciousness in the establishment and manipulation of physical reality. See, e.g., Jahn and Dunne, A Modular Model of Mind/Matter Manifestations, *Journal of Scientific Exploration,* Vol.

15, No. 3, 2001.

One of the Princeton studies utilizes an apparatus that allows 9000 polystyrene balls to drop through a matrix of 330 pegs, scattering into 19 collecting bins. As the balls enter the bins, exact counts are accumulated photoelectrically and recorded by a computer. Subjects are asked to concentrate on shifting the developing distribution of balls to the right or left. Although the subjects generally do not believe that they can actually influence the distribution, and have no real idea of how to focus their consciousness to do so, over thousands of experimental runs the results reveal significant statistical deviations from chance expectations, differing from a baseline random distribution by a margin that defies the odds by billions-to-one. Psychokinetic effects are observed at the atomic level as well, demonstrated by subjects focusing on a computerized random number generator, causing it to go non-random in a fashion that defies the odds, again, by several billion-to-one. The same results were achieved even with the subjects located thousands of miles from the laboratory setting. See, Jahn and Dunne, On the Quantum Mechanics of Consciousness, With Application to Anomalous Phenomena, *Foundations of Physics*, Vol. 16, No. 8, 1986.

Over three decades, the Princeton Engineering Anomalies Research laboratory published more than 60 research papers, with funding from prominent supporters such as Laurance Rockefeller, legendary for his philanthropic institutions, among them the Museum of Modern Art, Rockefeller University, and the Memorial Sloan-Kettering Cancer Center, and James S. McDonnell, founder of the McDonnell Douglas Corporation. Not unexpectedly, given the nature of their work, numerous expert panels examined the laboratory's work and results over the years, looking for irregularities of any kind, yet their findings consistently reported that the lab's work was conducted with precision and accuracy. "*For 28 years, we've done what we wanted to do*," Dr. Jahn noted in 2007, adding, "*If people don't believe us after all the results we've produced, then they never will*."

These and many other research projects, both private and governmental, in the U.S. and abroad, have revealed psychokinesis as manifesting effects on a macroscopic scale, i.e., at the level of our everyday world of buildings and books, cars and people, of events, experiences and circumstances; as well as on the microscopic scale of elementary particles where macroscopic objects and events originate, and may manifest effects on a vastly larger but

experimentally unverifiable scale as well, planetary, galactic and universal, with all energy and matter having the intrinsic feature of quantum consciousness (Scaruffi, 2006; Pribram, 1991; Lockwood, 1989). The possibility of such large scale influences is explored in the epilogue to this book.

Excerpt from the chapter, *The Potential of Psychokinesis*:

"*Miracles happen not in opposition to nature, but in opposition to what we know of nature*." —Saint Augustine of Hippo (A.D. 354-430)

Author's Note: Many of my initial insights came from Kenji, an individual surrounded by impenetrable mystery, at least according to my friend Sherpa Jampla, a resident of *Siddhalaya*. Jampla once told me, after many cups of chang, that Kenji is many things, some unimaginable, but among them an immensely powerful shaman, a practitioner of the white magic of the ancient *B'on* religion, thought to have been derived from the legendary prehistoric *Zhang Zhung* culture. This is not staggeringly implausible, as such men certainly existed. The following discussion ensued when I asked Kenji about a trip the lamas of *Siddhalaya* had requested that I take to recover a manuscript found in Tibet.

I tell Kenji of the lamas' request for Sari and I to travel to recover the manuscripts (he knows this, judging from his expression).

Glinting eyes turn on me. "Listen now. Pay attention. It is time that I instruct you on how one handles a magical adventure. And, by the way, all of life is a magical adventure—the most magical of all adventures is the ascent to and the expression of higher consciousness—it is the very purpose of life. Ready?"

Kenji is staring at me with eyes somehow glowing brighter and brighter. I nod.

"Alright. The content of your consciousness awareness is the content of your experience—is what manifests as your outer reality. The inner manifests as the outer. That is it, period. That is the great understanding. That is the only rule. Consciousness creates everything except consciousness. Remember this. Do not forget. Your imagination is your greatest tool. Use it correctly, with impeccable discipline. Through your imagination—the thoughts and images you entertain in your mind—you determine the outcomes that you experience, all the outcomes, all the circumstances and events in your life. As

long as you know of your own power, as long as you know the experiences and outcomes you desire truly exist and you entertain thoughts and images of only that outcome and nothing else, it will manifest in your experience. No other result is possible. Have you got that?"

I nod again.

"Now you know everything that is worth knowing about the creation of apparent reality, on any level. All the rest is detail only; all the philosophies in the world, religious or otherwise, can be at once identified as either revelation or as gibberish once you understand this truth." He thinks for a moment. "Well, there is a little more. I understand that you have not yet recognized that anything is as likely or unlikely, as probable or improbable, as possible or impossible, as any other thing. Have you?"

He says this quite emphatically. I shake my head no.

"Alright. That is the result of your logical mind's action, the concrete mind, the lower manas. It is the intellect; a wonderful tool for certain things, the worst possible barrier for others, a real tiger of a hurdle. The intellect can use only reason and logic. But, as you well know, logic is not everything. Even things that are patently false can be proven by the rules of logic, yes?"

"Sure. It's been shown that the rules of symbolic logic don't even apply to actual experience."

"Naturally. Never mind that. Pay attention."

I nod and decide to keep quiet.

"In the case of this magical journey, you should have no problem with intellectual considerations arising from reason, rational thought, or logic. None of these considerations should interfere with your ability to reach a state of knowing that you will succeed. You will not need to overcome any of these intellectual processes; they will not be obstacles. Even an ordinary person can see that you stand an excellent chance of successfully obtaining the text and returning in perfect order."

Kenji is right, and I admit that it's true.

"Good. Later we will work on achieving those things that your intellectual mind tells you are impossible. Very little, my friend, is impossible. The so-called laws of nature are only the usual and customary behaviors of matter and energy in response to ordering influences that flow from consciousness in higher orders of reality. These laws are not set in stone, they are unlimitedly flexible—they respond to conscious intent, as I think you are beginning to understand. The trick is to move beyond simply believing that something

may be possible—that is not nearly enough to manifest real power—to a state of knowing. All time is simultaneous, which, relevant to your perception, means that everything that can possibly happen has already happened. You select the outcome you wish to experience through your thoughts and images. However, it is greatly helpful to actually know that whatever outcome you desire is already real. Once that is accomplished, you then meet that outcome in what you perceive of as time, that apparently linear sequence of events necessary for you to perceive anything in the physical sense. It is significant to recognize that whatever outcome you aspire to experience is already real; if it were not, you would not be capable of imagining or desiring it, but that discussion need wait, in your sense of time of course. For now you must understand that you may attain the power to draw to yourself anything that you desire—any event, any circumstance, any situation, any form—as easily as you draw a breath, and just as quickly."

There are times when we must be skeptical of our skepticism. Such incredible concepts have a way of being easily rejected by one generation after another, only to be confirmed by the next.

Excerpt from the chapter, *The Unity of Subject and Object in Consciousness*:

At first light I will undertake a circumnavigation of the lake. Although it seems an easy task after the nearly two fortnight trek from Pokhara to this remote spot, I will start as early as possible to allow ample time. Yesterday I carved a sturdy stave of oak as a walking stick, and to ward off whatever may need such stout discouragement. This valley teems with wildlife, a result of both its exceeding remoteness and the Lama Karpa's prohibition of all killing. A good part of the valley is heavily forested, the jealously guarded home of leopards and other such individualists with a Rousseauian contempt for civilization and, possibly, its inhabitants. Admittedly, I have long desired to see a yeti in these endless mountains, and perhaps, as I am assured by several villagers, there are occasional examples of this legendary creature in this very valley. It is hours until dawn; I try to sleep, but am too excited. Crickets chirp, an owl hoots; over my home, on the other side of the earth, the sun burns.

I leave my camp as the sun ignites the tips of the peaks and walk in a snow-filled dream, whiteness whirling in the early dawn breeze. Shortly, I realize that this is not just ice, wind-blown from the peaks, but wet snow,

falling profusely. As the light illuminates the sky, I see enormous, jet-black clouds building rapidly. The multiple peaks of the great *Dhaulagiri* massif protrude well into the atmospheric level where vast currents of air circulate, referred to by meteorologists as jet streams. In such mountains, storms of immense measure and severity can arise with virtually no warning, as many mountain climbers, living and otherwise, will sincerely attest.

In most of the high villages of the *Himalaya*, the inhabitants, not unwisely, largely retire to lower quarters in winter. *Siddhalaya* is quite different, I have been told, allegedly owing to the "mythical nature" of the village and people. It is more likely, I think, that the very long distances and high altitudes involved in such a seasonal exodus, the arduous travel conditions and the inexplicable mild winters in his valley, all encourage the residents to stay. The winter snows altogether eliminate ingress and egress over the passes, thus the valley is utterly isolated. The adepts and lamas come and go as they please, I am assured, but no one else. For several months, all food and firewood necessary for winter use must be drawn from storage, as none can enter the valley anew. Recently harvested grain and vegetables, grown in small fields to the north of the valley, lie out drying; colorful buckwheat, barley, maize, peas, hemp, and millet are arrayed in orderly rows. Heavy snow, especially with high winds, could damage these supplies, a result with potentially serious consequences.

I dismiss my lake journey and make my way along the stone paths to the home of Sherpa Jampla and his wife Chiricu. This couple has accepted me so openly and warmly that I have come to consider them as good friends. I knock briskly and Chiricu answers, looking quite fetching wearing nothing but many strings of beads. She smiles charmingly, and I communicate my news, or try. She seems unimpressed with my interpretation of the situation, but Jampla, listening from their bed, has a different reaction. He jumps up and together we stare at the sky

Jampla smiles, oddly enough, yet sums up the situation neatly. "We must call on *Siddha*." (According to the mythology of the *Svetasvatara-Upanishad*, the *Siddhas*, or adepts, are the *Nirmanakayas*, or 'spirits'—in the sense of an individual or conscious spirit—of the great sages from higher planes than our own, who voluntarily incarnate or remain in physical bodies in order to help the human race in its upward progress, thus their innate knowledge, wisdom, and power.)

This sounds intriguing. I follow as Jampla heads toward the lake. Early

mist swirls thickly over the water, now shiny black-onyx, opaque as the clouds. An icy haze sweeps east to west; pine needles dance black against snow white and mist gray. Jampla descends the steps, motioning me to stop. He stands by the water; he chants, but so softly I cannot make out what he is intoning. Not a half-minute later, another figure appears along the misty lake shore, very tall, perhaps six-four or six-five, garbed in white. Jampla bows, they talk for a moment; I feel it is safe to approach. The tall one is a strikingly handsome man with strangely luminous blue eyes; they seem to glow as if lit from within.

"Jampla tells me you are concerned by the approaching storm," the tall one says. "Is this true?" Without awaiting an answer, he and Jampla grin broadly at one another, as if sharing some private amusement. Before I can explain, the tall one lifts a slender hand and points toward the towering clouds. "So, would you now, if you knew you could, turn away the storm?"

I nod. "Yes, of course."

"And how would you go about it?" he asks.

"Actually, I'm not aware that such a thing is possible."

"It is for some. Here, sit down, I will explain."

I sit, as does Jampla.

"Now," Master Amrita says, "where should I begin?" He thinks for a moment. "The prime element is this: The content of your consciousness awareness becomes the content of your experience—is what manifests as your outer reality. The inner manifests as the outer. That is the great understanding. That is the only rule. Consciousness creates everything except consciousness."

This is a idea held by even competitive mythologies. I nod.

"Now tell me, just what is a storm?"

"A heat engine," I reply, "convection, moisture, huge amounts of energy."

"So it appears. Energy and water, which is matter, and so only energy as well. Is this not true?"

I nod, wondering where this is headed.

"And what is energy?" he asks.

This is an excellent question, with an answer that exists on many levels, the deepest of which physicists have been striving to understand for decades. I can only think of the nineteenth-century definition that we now recognize as fundamentally superficial. "Energy represents the work a physical system is capable of in changing from an existing state to another specified state."

He looks disappointed. “Energy is simply consciousness objectified. This is a key understanding. All that exists is consciousness; consciousness is the only real. All else is merely an appearance, the result of your particular format of consciousness, that is, subject-object consciousness. You are consciously aware; yet to be aware you must be aware *of* something; to be aware, you must perceive something other than self, other than your own self. The self is the subjective aspect of consciousness. That of which you are aware is the objective aspect, the objects of your awareness. Yet both subject and object are the very same, they are only perceived as separate and distinct within subject-object consciousness. So, in a practical sense, you could think of energy as the manifestation of a certain stratum of consciousness in this realm of space and time that we call physical reality. However, this is not consciousness as you normally think of it, it is consciousness transformed into an object. You must understand that all being and all existence is consciousness; the highest levels of awareness, the unmanifest energy from which all matter and interactions arise, and all the manifest matter around us. And that embraces, I would point out, that storm.”

“I see,” I respond.

He gazes at me for a moment. “Your acquiescence would suggest that you have either little idea of what I just said, or that you have studied the wisdom traditions of the East. Since you are in this valley, absence of such knowledge seems unlikely.”

“I have some knowledge of the traditions.”

“Well, we shall see. Now, as all that exists is consciousness, we may be certain that consciousness can only be aware of consciousness, on whatever level it exists. Ultimately, all consciousness is precisely the same in that it is of the same source and substance, differing only in its organization, but that may or may not be perceptible depending on the extent of awareness of the perceiver. Matter is energy, and energy is an expression of consciousness, thus all energy is ordered and organized by higher expressions of consciousness than itself. Again, in practical application, you may proceed by thinking of energy and matter as relatively lower expressions of pure consciousness, and of an individualized, organized consciousness as a relatively higher expression, like you or I or Jampla. Hence, our consciousness can command the matter-energy of the storm, as that energy only represents a different form of consciousness.”

I nod, expecting more. The tall one only smiles. The clouds are growing,

now immense towering things, black with water, thousands of tons of it. Gusts of wind sweep the lake, buffeting us with spray.

The tall one studies me for a moment. “Well, what are you waiting for?” he asks.

“You were going to explain how the storm could be turned away.”

“I have,” he says emphatically.

“I don’t understand. You were explaining the nature of energy as consciousness, but that doesn’t explain how to turn the storm away.”

He grins. “Oh, but it does. You do not believe you can; there is the problem.”

“No, I don’t believe I can,” I reply. “It’s not possible.”

“Your belief is incorrect, you are missing something important. Beliefs about the nature of life and the world give rise to repetitive patterns of thought and consistent images in the inner eye of the mind; those exact patterns of thought and inner images create all the experiences you encounter in life. Be aware that this explains why each person perceives endless proofs that their views of life and the world are accurate. Their beliefs create their life; yet they imagine that life creates their beliefs. This can be difficult to overcome.”

He watches me carefully. “So, to start you must feel at one with the storm. This feeling is the emotional experience of unity, and the recognition of unity may be engendered by the experience of love. You must be one with the storm, for to feel separate is to render yourself powerless. You cannot influence something that you believe yourself to be utterly separate from, can you?”

“I suppose not,” I reply.

“Certainly not. Now, you must see the beauty of the storm, see the magnificence, the power, the energy, the awesome wonder of it all. Blend with its energy, then there is no longer you here and the storm there; there is no longer a here and a there, there is only a unity of energy, a unity in your consciousness within which the storm is subsumed, where your consciousness expands to encompass the storm. Then the intent of your thoughts and images will manifest in the storm. When you know with absolute certainty that you can do this, you may accomplish whatever you desire. You may turn the storm away, dissipate the storm, turn it into something else, whatever you wish. Be at one with the storm and it will be at one with you. Do you see?”

He is either right, I think, or one of the more charming and articulate of mountain lunatics. So, I suppose, all things considered it's worth a try. I study the storm, its size, beauty, power; then think of it moving away to the east. I close my eyes and visualize the storm moving away, with, as best I can, a feeling of unity. Slowly—very slowly—I begin to feel a sensation of identity with my visualization, with the vastness of the storm, the power and purpose of its existence. I've always loved the beauty, power and strength of storms and, at length, I begin to feel rather warm toward this one. At last I open my eyes. The storm is still there but hasn't gotten any closer, I think.

"Not very fast, eh?" the tall one observes with a grin. "Perhaps you will allow me."

I watch as he rises, glances at the storm, then turns and walks up the stone steps. I shift to watch him, expecting something extraordinary to happen. At the top he stops, but simply turns back and winks, then walks off, disappearing into the swirling mist. I turn back to ask Jampla what is going on, but he is staring up at the sky, a grin on his face. I look up and nearly fall over. The storm, the entire huge complex of enormous towering clouds and their thousands of tons of water, is gone, completely gone. All that remains is clear sky slowly growing lighter with the coming morning. When I find my voice, I ask, "Who was that?"

Jampla is grinning hugely. "We call him Master Amrita. It is Sanskrit, it means immortal."

Jampla departs and I stay to think. What natural process of nature could underlie this striking event? Storms have life cycles; they are born, mature, age, dissipate. Yet I have never seen or read of a thunder cell so huge dissipating instantaneously. An exceptionally powerful wind shear? A sudden and spectacular shift of the jet stream?

And what of Amrita's explanation? Although scientists of the past century might have greeted those ideas as absurd, today's physicist elite would scarcely bat an eye; most would object only to the use of such a term as love to represent the underlying unity of the Universe, or, as David Bohm was to call it, wholeness and the implicate order. In the standard model (of the big bang), the Universe began in an infinitesimal state wherein all space was the same space, all time was the same time, all things were the same thing, all energy was the same energy and, if it existed, all consciousness was the same consciousness. We now know that, in a way quite impossible for our ordinary, limited human senses to perceive but readily detectable by

advanced observational techniques, the Universe is still precisely like that; the word itself means “the One Song.” The fact that there appear to be countless separate things within the four-dimensional matrix of space-time represents nothing more than their appearance in those four apparent dimensions. In this view, space-time and its contents derive their character not from attributes of their actual existence, but from the inherent qualities of our own consciousness and means of perception. A profound scientific truth lies in the poetic expression that the lifting of a single finger disturbs the most distant star.

It occurs to me that there may not be a “normal” physical explanation for what I just witnessed and it’s pointless to speculate—owls are familiar with such whistling in the dark.

“*Quantum physics provides a modern version of ancient spirituality. In a universe made out of energy, everything is entangled; everything is one*.” — Bruce Lipton, Ph.D.

“*The mystic and the physicist arrive at the same conclusion; one starting from the inner realm, the other from the outer world. The harmony between their views confirms the ancient Indian wisdom that Brahman, the ultimate reality without, is identical to Atman, the reality within*.” —Fritjof Capra, Ph.D., winner of the Da Vinci Medallion

Excerpt from the chapter, *Essential Concepts*:

Kenji is watching me closely. “You see, nature is not a finished product, my friend. And it is not some sacred temple, nor is it a school,” he says pointedly. “You can think of it as a workshop. Nature provides the raw materials, but mind must do the rest. You must unfold your natural ability to use the tools of consciousness. In this workshop you may do what you want: You may play half-knowingly or half-heartedly with your tools and manifest incomplete creations; or you may use the tools with knowledge and precision, thereby creating exactly what you desire; beauty, harmony, freedom, love, joy, abundance, fulfillment, anything. Your experience of reality is entirely up to you; in the physical realm as in all realms, it may be molded into anything, at any time—all that you can conceive of and know is attainable can become your experience.”

“Kenji,” I encourage, “there is much in what you are saying that I find difficult to comprehend.”

Lemia squeezes my leg. “Michael, you may think of it this way: creating your life is much like painting a picture. Space and time are your canvas, your mind’s thoughts and images are your brushes and blades, and grades of energy are the colors on your palette. You may paint your picture any way you wish; large or small, bold or subtle, colorful or drab, wonderful or terrible, pleasurable or painful, successful or disastrous, creative or destructive; whatever you believe and imagine your picture can be. Your creation is what you call life, eternally unfolding in each split-second of the now.”

Her breath is warm and sweet on my face, yet, melted as I feel, there is a counterpoint to be made. “But Lemia, life seems to include, for example, earthquakes and floods and venomous snakes, as well as benevolent adepts.”

She smiles, but it is Kenji that answers. Sternly (with a touch of Aquinas, Spinoza, and Nietzsche), he says, “In your life? I think not. Good and bad are merely prejudices, terms that you apply to things according to their perceived advantage or injury to yourself or mankind. Nature itself is far beyond good and evil, and entirely ignores such egoistic terminology.” He adds (as would Machiavelli), “What is truly good seldom coincides with what appears to be advantageous from an egoistic point of view, and few are those who can recognize and reconcile the two.” Kenji smiles. “And it is not snakes that are dangerous,” he assures me, “only the fear of snakes. Everything that dies dies by its own corruption, all that injures comes from within.”

Lemia adds a warning. “Michael, you may go through life seemingly jostled about and battered by chance, happenstance and fate—your words for things that do not exist—or you may take up the tools you possess, the great principles of consciousness, and with them create precisely the life you most desire. If you do not impose impeccable discipline on your thoughts, mental images and emotions, directing them to encompass only what you wish to manifest in your experience, you can rely on them to be random and unruly, and manifest scores of undesired experiences, all the while drawing to you multitudes of unwanted circumstances, situations, and forms. The choice is yours, thought I believe that you have already made it. That is one of the reasons you are here.”

Quantum Consciousness, Psychokinetic and Extrasensory Powers: A Guide to Attaining True Paranormal Abilities, briefly excerpted above, includes comprehensive information on Quantum Models of Consciousness, relevant Special Features of Quantum Mechanics, Reference Citations, Associated

Material Anthology Section, and Suggested Reading for those interested in further information on the remarkable concepts of Quantum Consciousness. Recommended for high-intermediate and advanced students. 2020 Edition, 25 Sections, 42 Subsections, Kindle e-reader page count 364. For more information, please see the 'Look Inside' feature on the book's Amazon page. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Nepal and India here.

GO TO: Book Navigation *From Beyond Our World, The Profound Message* *A Great Master Speaks*, c. 1370 BC *True Experiences with a Sorceress of the 'Four Portals'* *Quantum Consciousness, Psychokinetic and Extrasensory Powers* *Revelations of a Paranormal Kind* *A Series of Phenomenal Events* Book List & Descriptions Reference Guide to Individuals Appearing

- Part V: Where it Began -

'*In The Valley of Supreme Masters*' Book Series

In The Valley of Supreme Masters - Book One - *A Chronicle of Power*

In The Valley of Supreme Masters - Book Two - *A Magic Journey Into the Infinite*

In The Valley of Supreme Masters - Books One & Two - *The Full Series*

The following section describes more about my encounters and adventures in the *Himalayan* regions of Nepal and Tibet, along with how it all began. These excerpts are designed to give you an idea of the book's contents; they may not be in chronological order and the majority of chapters are not excerpted. A space between lines indicates the end of one excerpt and a jump to the next excerpt. A link to a handy reference guide to the individuals appearing in the book series is available here. For easy navigation, clickable links to the table of contents and each section of this book are included following the list of individuals appearing.

Excerpts from Book One of '*In The Valley of Supreme Masters'*

A Chronicle of Power

Part 1 - *Revelations of a Paranormal Kind*

"*The more developed the individual consciousness the more persistently it will seek its true source, like a child strayed from its parent, or a wanderer longing for home. If it is capable of patient study and meditation, it may find the ladder down which it came, and will climb back to its heights*."
—*Himalayan* Master R.K. of *Siddhalaya*

I am consistently struck by the remarkable beauty of this remote, mountain-rimmed valley and the *Siddhalaya* gompa. To even approach the structure is to experience a feeling of peace and well-being, and to be enlarged with an awareness of exceptional beauty. Today I sit high on a snowfield, gazing about—up at the immense mountains and down upon the lake and village and gompa—it is all ethereally dazzling. I am filled with a serene happiness, a radiant joy of being here, of being alive, of simply being. "Sometimes," wrote Thoreau, idly drifting on Walden Pond, "I cease to live, and begin to be."

From this height, and the manner in which it is set against the high white cliff, the gompa does not appear overly large, yet it seems so inside. I have explored much of the interior, but certainly not all; certain passageways seem forbidding in some manner, which I take as an intuitive sign to stay out, at least for now. There is much mystery about the place. There are passageways which, when traveling them, seem to go much farther than it looks as if they could from the outside—is this an illusion? Twice I have glimpsed gatherings of people whom I have never seen before, and have yet to see again. And the many large rooms, could they all exist inside this building I am staring at? I have sat in library rooms which hold thousands of manuscripts and scrolls; those rooms alone seem like they would take up much of the structure I see from this bright, cold vantage point.

I have been up on this snowfield for hours; I must be careful for snow blindness comes on quickly at these altitudes. I have forgotten my dark goggles, so pull out a handkerchief, cut a slit in the center, and tie it around my head. The Sherpas claim this works as well as any goggles. I doubt it, but they are very skilled at making do with what may be found at hand. And one cannot really question their experience with these vast mountain regions, or their outgoing desire to help. This wonderful attitude is by no means

common, even in unsophisticated people; I have encountered it before only among the Eskimos. It is thought that, in pre-history, the nomadic Mongol ancestors of both Tibetans and Native Americans originated in the same region of northern Asia. Possibly the Sherpas' sense of life and freedom results in part from a common heritage; more likely it is the result of the Tibetan spiritual tradition, unlike any other on this planet.

The gompa beckons, although to visit, I have found, is much more of a setting out than a dropping in. I descend through crisp air and soft snow, hip deep, then knee deep, then forest carpeted in needles and laced with rushing crystal brooks. A hill fox hurries by, ignoring me, intent upon his hunt. Ravens wheel around the pines; landing they rustle and scratch in the fallen needles. Arriving in front to the gompa, I stomp snow and mud off my feet, remove my boots and wander in, thinking of perhaps meditating in one of the many rooms set aside for that purpose. I stroll through the main hall, and turn instead into the lower floor library. I see a door open into another book-lined room, one I have yet to explore. Here are books in several languages devoted to the geographical and geophysical history of the *Great Himalayan Range*.

On one wall of this room is set a huge map, obviously very old, made of a fibrous material, like palm leaves, somehow treated in a way that has allowed it to withstand the stress of time. The map is boldly, beautifully and precisely executed and, from what I can tell, remarkably accurate geographically. It bears strange symbols, like runes, entirely unintelligible. I peer closely and see a string of symbols next to the small bluish mark that I take to represent *Siddhalaya*.

"What is it you see?" says a voice directly into my ear. Having been so absorbed I am a bit startled, and turn to see a figure with long, jet-black hair and extraordinarily deep, glinting black eyes. I am a bit wary of this man. He is called Kenji; an individual surrounded by impenetrable mystery, at least according to Jampla.

Author's Note: Jampla once told me, after many cups of chang, that Kenji is many things, some unimaginable, but among them a "sorcerer," an immensely powerful practitioner of the white magic of the ancient *B'on* religion. This is not staggeringly implausible, as such men certainly existed. Chang is the local brew made from fermented barley, and is, to me at least, an acquired taste, certainly, with an acquisition period that must extend over a long period of time; less than a decade would not do.

I have glimpsed Kenji a few times at the gompa; the lamas refer to him as a caretaker, though I have never seen him engaged in any such activity. However, if this is his task he is very good, as the gompa and surrounding courts are impeccably kept.

Sorcerers traffic in runes, I think; if that's what he is, perhaps he knows these symbols. "Kenji," I ask, pointing, "this blue mark, does it represent *Siddhalaya*?"

"It does," he replies.

"Do you know what these symbols mean? They look a lot like hieroglyphics."

"They would, they are similar, yet actually a form of ideographs. Such symbols preceded the ancient language of Senzar, and gave it birth. Senzar was the progenitor of the original languages of Egyptian and archaic Sanskrit."

"Can you read them?" I ask.

"Naturally."

"What do these symbols at *Siddhalaya* mean?"

He gazes at me, unblinking, not looking at the map. "Literally, they say, 'Here exists the gate.'"

This, I think, is delightfully mystical. "Gate to what?"

He continues to peer at me, directly into my eyes. A half-second smile flashes across his face, then his gaze becomes even more intense, uncomfortably so. "To whatever you can imagine. To anything. To everything. Perhaps to nothing."

I don't know exactly how to respond to this; there is something eerie in his voice. "That's very cryptic," I say, "could you be more specific?"

"No," he says. "Not in the least. It is what you would call a legend, a prehistoric legend at that. This map is very much older than you can believe."

I am avid to further explore this magnificent valley. At first light I will undertake a circumnavigation of the lake. Although it seems an easy task after the nearly two fortnight trek from Pokhara to this remote spot, I will start as early as possible to allow ample time. Yesterday I carved a sturdy stave of oak as a walking stick, and to ward off whatever may need such stout discouragement. This valley teems with wildlife, a result of both its exceeding remoteness and the Lama Karpa's prohibition of all killing. A good part of the valley is heavily forested, the jealously guarded home of

leopards and other such individualists with a Rousseauian contempt for civilization and, possibly, its inhabitants. Admittedly, I have long desired to see a yeti in these endless mountains, and perhaps, as I am assured by several villagers, there are occasional examples of this legendary creature in this very valley. It is hours until dawn; I try to sleep, but am too excited. Crickets chirp, an owl hoots; over my home, on the other side of the earth, the sun burns.

It is early morning. Reflected sun is full on the water and my tent is filled with enchanting, undulating reflections. I lounge in my sleeping bag thinking of breakfast. I hear rustling outside, then a light tapping on the rain-fly. I pull on shorts and peer out. Sari peers in. Long hair shining, eyes glistening, she smiles coyly. She looks incredible, quite beyond my ability to describe.

We've been spending a lot of time together lately. It seems like we manufacture reasons, yet we always accomplish things; she has been helping me with local colloquialisms and I with her English, which she is absorbing with amazing quickness. (Sari now mixes Nepali and English quite readily, which can be confusing, so here I will offer translations that make sense rather than literal ones, which may not. This also for the irrepressible Jampla, who can be even more difficult to understand as he has picked up a smattering of other languages and considerable slang from his many climbing expeditions.)

As always, she says "*Namas-te*," the standard greeting in Nepal, meaning "I salute you." Then, "The High Lama wishes to talk to you. He has a mission (literally, job or task) for you. It is a great honor."

She presses forward, as if wanting to enter. I spy Jampla lurking in the background, grinning like a mountain madman, which he may be. Now Jampla appears at the tent flap. "Let's go," he says. We follow Jampla to the courtyards. Sari stays right at my side; a wonderfully comfortable sensation. She stays very close and hooks her finger in my side pocket as we walk.

The Lama is sitting with a group, talking, but rises when he sees us approach. He cocks his head and stares at me. "My, surely our valley has been beneficial to you; there is an evident increase in the light of your aura." He looks at Sari and bows his head slightly. "And yours too, my dear."

She beams. Sari revers Lama Karpa, as do all the people of this village. Karpa nods toward Lama Dhanaga, who signals us to join him. "Come with me," Dhanaga says. Sari and I follow him up the lakefront to a secluded area

in the northernmost courtyard. We sit and, in a moment, a chela brings a tray with tea. This is unusual here by the lake; our meeting seems to be quite the event.

Lama Dhanaga speaks in his usual direct way. “In a small village to the north there is a document, a text recently unearthed by Chapadu, a *tertoen* (Tibetan; treasure-discoverer) from the line of the great treasure hunter Karma Lingpa. Chapadu believes it may have been written by the supreme adept *Padma Sambhava* himself. Whatever it may be, it is a treasure of great value. It must be brought here for reading, exegesis, and safe keeping.”

This is remarkable news.

Lama Karpa joins us, taking Sari’s hand. “I am so glad you have come. Both of you.”

“Dhanaga has told us of the document,” I say. “This is extraordinary. This kind of find, happening now, it’s just incredible.”

“Yes,” Lama Karpa agrees. “We do not yet know with what subjects the text deals, but all of *Padma Sambhava’s* texts are found just when they are of the greatest relevance.”

“Are you sure that it is one of *Sambhava’s* writings or collections?,” I ask.

“No. That is speculation. The location in which it was found—near *Zhongasi*, the village where the text has been taken—is in contested territory, and subject to periodic Chinese incursion. The gompa has no lama in residence; he has gone to safer quarters. There is no one there to authenticate the document.”

Lama Karpa pauses to reach into his garment; he produces several sheets of folded paper. “This is the most recent communication from Chapadu.” He reads for a moment. “The manuscript appears to be in two parts. Chapadu can read the first part, which he believes may have been written by *Sambhava*. He is unable to penetrate the second section, which comprises the bulk of the text.” He hands me one sheet. “There, on the bottom, Chapadu has drawn some of the figures that appear at the heading of that section. Do you recognize them?”

I take the paper, dirty and of poor grade, and examine the figures. I am dumbfounded. There is no doubt of what they are. “My god, these are glyphs.” I stare at the paper in disbelief, apparently, as everyone stays silent. “These figures are Egyptian hieroglyphics, middle to late period, from what I see here.”“

“Are you certain?” asks Lama Karpa.

“If what’s in the document looks like what Chapadu drew on this paper, yes,” I reply.

Lama Karpa is gazing at the lake; one can see the wheels turning. Clearly, he is taking my observation seriously. “An Egyptian document,” he says, as if to himself. At length he turns back to face us. “With, I suspect, a commentary, perhaps written by *Sambhava*. Such a text is mentioned in certain arcane literature. It would be invaluable. Epic. Historically unprecedented. All the more reason for diligence.”

“Where was the document found?” I ask.

“High on a mountain, that’s all we know,” Lama Dhanaga replies.

“How in the world could an ancient Egyptian text end up on a mountain in northern Tibet?” I ask.

Karpa and Dhanaga look at each other, then at me. “There is much you do not know of the history of our land and that of the ancient civilizations,” Dhanaga says.

Karpa adds, “The adepts of all ages communicated freely; many of the greatest adepts arose in Egypt. Many of their most precious documents and artifacts were brought here for safekeeping. Some are of unspeakable antiquity; they had been brought to Egypt from a great civilization that faced destruction. I might add that the tableland of Tibet and the Gobi contain many ruins of their own civilizations of prehistory, as you would call it. Large numbers of documents have been recovered from the vast underground library crypts that exist there. They have been re-hidden in various places. The most crucial documents we have ourselves recovered and safely stored. And do not forget, the Egyptian adepts anticipated the partial destruction of the great Alexandrian library. Thousands of ancient parchments were removed before that library was damaged. Many were brought to these mountains to be placed beyond the gate for safekeeping. There is very much more to this story than I can now relate.”

Karpa smiles. “I do not wish to convey the impression that I will not explain; perhaps some other time. The important thing is that *Sambhava*, or someone, came into possession of this Egyptian document, researched it, apparently felt is significant enough to compose a commentary, then stored it for future discovery.”

“Lama Karpa,” I say, “Sari has told me that you have a task that you would like me to perform. I will be honored to do whatever you request, of course. But I’m curious; does it have something to do with this new text of

Sambhava's?"

Lama Karpa smiles and offers more tea. "Yes. It is quite simple really. I want you and Sari to meet Chapadu in the village of *Zhongasi*, retrieve the document, and bring it here."

Lama Karpa stops hoeing and stares at me again. "My boy, you do not know what you are asking. Masters are out of all proportion the busiest people in the world. It would be well for you to attempt to understand as much as you can of the true nature of the adepts with whom you meet in this valley, not merely to satisfy your curiosity, but in order that you may realize something of what they are. You must recognize that they are individuals just as we are, varying among themselves just as we vary, although at so much higher a level. Immense wisdom and power stand forth in each of them. They are by no means all alike, and each takes on different work. This work they perform is not easy to comprehend, yet you must recognize that their activity is tremendous. The number of adepts who return to physical bodies in order to help the evolution of the world is but small; the number who also teach on the physical level is even smaller. Amrita has responsibilities such as you cannot even remotely imagine, so much so that your very question is outlandish. The adepts utilize this valley as a sanctuary, so to say, where they may reside on a level close to the physical, in an environment beneficial to them. They may indeed visit you, and talk with you, but that does not mean that you may expect them to perform tasks at your request, or mine."

We return from the forest to find Sari's birthday celebration in full swing, utterly unhindered by her absence. At least thirty people are here, Sari's parents and many others, all familiar faces now. Gifts are presented, music plays, Jampla has fetched two more barrels of chang, his "special batches," as he tells me. I feel completely at home and very happy. Sari loves the binoculars I gave her, I'm glad to see. She peers about the lighted courtyard with them, giggling.

By midnight, the only persons left in the courtyard are Fenn, Maxi, Jampla, Chiricu, Shrina, Sari and I, all gathered around a table, all deeply absorbed in conversation, all drinking chang. Well, almost all. Chiricu, while drinking little chang herself allowed Shrina to drink quite a bit, with predictable result. Shrina, attempting to get a rise out of Sari, was very

animated and increasingly flirtatious with me—for a time—now she is draped over my right shoulder, sound asleep.

The gompa doors fly open; here comes Lama Dhanaga. Are we making too much noise? Now Lama Karpa emerges. The lamas' garb is casual but their stride is not.

Dhanaga reaches us first. "Good, you are still here."

Chiricu, Maxi, and Sari greet the lama politely. Shrina is mute, and so is Fenn, but not for the same reasons probably.

"What is it Dhanaga?" Jampla inquires.

Never at a loss for words, Dhanaga opens his mouth to begin, then looks around the table. "More chang?" he asks.

"Yes, two barrels of my best, as appropriate for my best friends and my sister-in-law's birthday," Jampla responds.

"Do you think that . . . that I may join you?" Dhanaga asks.

"Of course," Jampla replies loudly. "Sit down, sit down."

Lama Karpa arrives and greets us. "Oh my. Chang? And one of your special batches, I imagine."

"It is indeed," Jampla says. "Would you care for some, old lama? Dhanaga's in for it."

"So I see. Well. Yes, I believe I would. Why not?"

This is a banner occasion, not something you see every day, much like the rest of what we saw tonight. But why are the lamas here so late, I wonder? "Why are you here so late?" I ask, noting with pleasure that my training as a mathematician and logician comes in handy for coordinating speech with thought after consuming a good deal of chang, thereby demonstrating such training as good for something.

Lama Karpa drains a glass with charming alacrity. "We have an interesting development to discuss with you."

"Who?" I ask.

"You," he replies.

This seems clear enough. "What is it?"

"The *tertoen* Chapadu has been forced to leave *Zhongasi*," Karpa says.

Fenn perks up. "Why would he leave *Zhongasi*?"

Dhanaga draws another glass. "It seems that he was casting about for someone who could read the Egyptian writing; very unwisely, I think. His curiosity to know what secrets the text may hold overcame his caution."

"His inquiries reached ignoble and treacherous ears," Karpa adds.

“Is the manuscript safe?” Sari asks.

“As far as we know, yes,” Karpa replies. “But for how long, we cannot say. And that is the point.”

“The point?” I ask.

“The point of our visit,” Karpa explains.

“And that would be what?” I inquire.

“Chapadu was alerted that danger was afoot,” Dhanaga responds. “Like all good *tertoens*, he took to his heels. From what we have learned, he returned to the mountain where the manuscript was found, west of *Zhongasi*. He is now hiding in the valley southwest of the mountain.”

“This is a matter of great urgency,” Karpa says. “The sooner we recover the manuscript from Chapadu the safer it will be. It must not be allowed to fall into profane hands.”

“I have seen that valley,” Chiricu says. “Father and I once traveled through that region to reach a village on the highlands. It is large and rugged, with many rivers.”

It doesn’t take a logician to predict what’s coming next. Everyone is silent. “How soon,” I say, without any real thought, “do you want us to leave?”

“Oh!” Sari exclaims. She gives me a kiss on the cheek then whispers, “Thank you sweetie.” (This is not a literal translation of her actual word, which, being a corruption, i.e., a hybrid composed of words from two or more languages, does not appear in any translational dictionary; it is a term of endearment and means, according to Maxi, the ‘nectar of a special flower.’ Thus, ‘sweetie’ seems close enough.)

“This is wonderful,” Jampla bellows. “Chang for everyone.” His offer is well accepted, except by Chiricu, who frowns and pokes him in the ribs.

“Is this valley farther than *Zhongasi*?” I ask.

“I am not certain,” Dhanaga replies. “One moment,” he says, and strides off toward the gompa.

“It is not much farther,” Chiricu offers. “Maybe a day or two. But to reach it you must travel through an area where two trade routes merge.”

“True, the way takes you through more dangerous lands,” Jampla agrees. “At the point where you would have turned northeast to *Zhongasi*, now you must go northwest.”

“Why is that more dangerous?” I ask.

“That region and its trade routes attract bandits,” Karpa explains. “There

are many ravines convenient for ambush. At times the area virtually bristles with brigands; when aroused, they behave with unbridled wildness."

Jampla agrees. "They are quite capable of sharp practices."

"And there are the traders themselves," Sari adds ominously, "from the primitive lands."

"Trading parties are dangerous?" I ask.

Sari, Chiricu and Maxi nod.

"Traders are rouges," Fenn says, "dishonest almost to a man. Believe me."

Jampla leans forward and grins. "But they may be well dealt with by understanding their code. Steal from the weak and cheat the stupid. They deal squarely only with those they must, eh?"

"Very true," Karpa says. "They are ruthless before weakness but cringing before power. Nevertheless, they should be avoided."

"And exactly how do we do that?" I ask, since this question seems most relevant.

"We will cross the area at night." Sari says.

"At night? Isn't that even more dangerous?" I ask.

"The brigands are primitive," Karpa explains, "and highly superstitious. They will not go abroad in darkness; they fear any number of demons and malevolent spirits."

Sari reads my thought. "At night they cluster together; their watchfires will mark them."

Dhanaga returns with a large parchment in his hand. It is a map, crisp and uncreased. I ask if it is new. "Yes, I made it only yesterday," he says, quite modestly, laying the map out in front of us. It is beautifully executed and very detailed, in fine strokes and multiple colors. "Dhanaga," I comment, "this is a very, very nice piece of cartography."

"Oh. Well, thank you. I very much enjoy making maps; it involves geometry, you know. I made this to help you to *Zhongasi*, of course, but it does include the valley to which Chapadu retreated; off toward the edge, adjacent to this peak, right here." He points to an area near the top of the chart.

"What's it called?" I ask.

"I do not believe it has a name," Dhanaga responds.

This is typical of the Great Range and gives an idea of its magnitude; where else on this planet would an eighteen- or nineteen-thousand foot peak

be considered too insignificant to warrant a name?

Dhanaga, Fenn, and Jampla huddle over the map.

"How long will it take to get there?" I wonder aloud.

Fingers trace out a route, comments are offered, opinions are shared; the discussion continues for several minutes. Finally, Jampla announces the result. "Traveling light and fast with no complications, not more than five days."

"Lama," I ask, "may we take this map?"

"By all means. I made it for you and Sari."

"But there is much more you need to know," Jampla asserts.

We gather over the map and I tear out a few sheets from a journal to take notes, though wondering if I'll be able to later read my chang influenced scribbles.

"Almost all your march will be off established trails," Chiricu says, indicating the preferred track, "but not difficult." We discuss details of the travel and the terrain, then of the valley where Chapadu is presumed to be hiding.

"All right. Now, were in the valley is Chapadu holed-up?" I ask, ready to scribble the answer.

Karpa and Dhanaga look at each other. "We do not know," Karpa says. "You will have to find him."

"Wait a second," I say. "That valley is pretty big—what?—five or six miles long by about three wide. How in the world are we supposed to find him, especially when he's hiding?"

Sari smiles and pats my hand. "I will find him."

"How?" I ask, a seemingly rational question. Searching a rugged, river-ridden valley of that size could take a week or more.

"It will not be a problem to find Chapadu," Sari assures.

"I am sure it will not," Karpa says softly.

Dhanaga runs his hand over the chart, slowly, as if feeling the route. "But, to pass in darkness the tract where the trade routes lie, you must leave soon; no later than daybreak."

Great. Yet Sari is happy, something I love to see, and we will be alone together on this trip. And the manuscript. I've hardly thought of it, there's been so much else going on. This valley, I've found, is capable of imposing quite a few surprises; life here does not always turn at a slow pace.

We stroll softly through a village dark and silent; apart from a few patrolling felines, no one is about. Three or four homes show light in the windows, lantern glow or the flickering of an early and welcome warm fire. As we pass the building that serves *Siddhalaya* as a schoolhouse, art center, meeting house, lecture hall, and much else, we see lights in one room and smoke curling skyward from a chimney. Dhanaga is here, preparing, I suppose, to teach some early class. What a remarkable man; there are more dimensions to his character than I originally suspected.

Out of the darkness comes a cat, trotting pertly, tail straight up in the air, vibrant with recognition. “Sari, here comes Puka.” (Puka is Sari’s cat, a good-sized male, fairly fat with dense fur in a rich orange-on-butterscotch tabby scheme.) I have always loved cats, and Puka is a particularly attractive example of this fine animal.

“Puka,” Sari says, picking him up. He stares attentively for a moment, then looks skyward. “You must be a good cat. Do not follow us. We are back soon, and we have a new home for you.” Apparently displeased with some part of this news, Puka swivels his ears back and struggles a bit; Sari thrusts him at me. He is purring like mad. Cats, for whatever reason, always like me and Puka is no exception. He settles down in my arms with a blissful look. There is little chance of him following.

Some weeks ago, when Sari and I journeyed to the South River to sun and meditate, she insisted on lugging Puka along. Like most cats, he resented being carted about like so much baggage, so resisted until we cleared the village. Past the stone structures he had never before ventured; there he became rather rigid and comically watchful, glancing furtively about in every direction. This region abounds with wolves, but they will not come within the confines of the buildings, hence the astute cat does not wander beyond the village. *Siddhalaya’s* existing cat population, as an inevitable result, consists exclusively of astute cats. When we reached the river and released him, Puka undertook a very whimsical exploration of the river bank. Eventually he slipped from a rock and fell into a gentle eddy, wherefrom he swam quite impressively to a place he could exit, with as much grace as allowed by his situation. He was not however spared the indignity of our seeing his true under-form. Puka is large and furry, yet his normal appearance is a fluffy illusion. Underneath all the fur is a bony little structure, with a tail like a flimsy stick. Sari insisted on drying him with our only towel, but it was too late, we had seen his secret, his image was forever damaged. This he seems to

know. And humility is usually so hard to find in a cat.

I attempt to hand him back to Sari. “Here’s your cat, little fox.”

“Our cat,” she corrects. “Well, actually he is his own cat, but he lives with us in our new home, so he is also our cat.”

I put him down. Immediately he begins, with long rough tongue, a restoration of all the fur that was mussed during the cradling and petting operations. We leave him to his task as he appears to know what he is doing, although with cats, one is never really sure.

My thoughts drift to where I am and what I’ve experienced; and why. It all began with a dream, one that—wisely or unwisely—I was compelled to follow. That dream has metamorphosed into a dream far more magnificent and astonishing than I could ever have imagined. Being here, in this pure air, the scene seems not quite real; the sunlight is too soft, the shade too black, and the mountains too stark, as if in an illuminated painting. It is stunningly surreal, as is everything I have experienced. I feel a strong sense that all of the mysterious things that exist in these mountain, even if located, can never quite be found.

I have the distinct sensation of being in a dream, as if I may suddenly awaken. Often I feel these concerns, that, if I am not actually dreaming, then I am walking through some magnificent dreamscape from which I would dread to awaken. And what of the manuscript we have been sent to recover? An ancient Egyptian text mysteriously found in Tibet? That does not seem even remotely possible. I realize that my concerns only complicate matters, but there’s no sense in pretending that they are not there.

Whatever has happened, or will happen, being with Sari is an absolute wonder. Never have I felt so totally at home, so utterly comfortable with someone. It is very much like we are two parts of the same whole, yet not the same parts; she is constantly surprisingly me, constantly making me feel the deepest joy in her company, consistently making me recognize the wonderment of each new moment. I feel a sense of belonging so overwhelming as to bring tears and laughter at the same time; a sense of immersion in some divine presence. I am deeply moved by a profound realization: For the first time since vaguely remembered childhood, I feel as if I am not alone.

Excerpted from: *In The Valley of Supreme Masters* - Book One - *A Chronicle*

of Power, 2020 Edition, Kindle e-reader page count 728. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here. Contains both Part 1, briefly excerpted above, and Part 2, briefly excerpted below.

See also: *In The Valley of Supreme Masters* - Books One & Two - *The Full Series*, 2020 Edition, Kindle e-reader page count 1285. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, the FR Amazon Store here, and for India and Nepal here.

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Excerpts from Book One of '*In The Valley of Supreme Masters*'
A Chronicle of Power
Part 2 - *A Series of Phenomenal Events*

"What you are exposed to and what you are taught, from a very early age through your entire life, largely defines and determines perception, and that conditioning ordinarily excludes all but a tiny reflection of the true reality and the true nature of your inherent power. The reality of the masses is a consensual, communal reality. It is a pinhole through which they perceive only an infinitesimal portion of the Real." —Master Amrita

These excerpts are designed to give you an idea of the book's contents; they may not be in chronological order and the majority of chapters are not excerpted. A double space between lines indicates the end of one excerpt and a jump to the next excerpt. Part two follows a continuing adventure, yet so many important events occur that it is essentially impossible to create a body of excerpts that illustrate the contents of this section. Moreover, part two contains an abundance of detailed discourses regarding the nature of "reality" and how it is viewed and manipulated by adepts and those trained as shamans in the ancient magical arts of *B'on*. To even skim the surface in excerpts

would require the equivalent length of a normal book. Nevertheless, the following should provide some insight. Spoiler Alert: Some suspenseful elements of the continuing story are revealed. A handy reference guide to individuals appearing in the series is available here. For easy navigation, clickable links to the table of contents and each section of this volume are included following the list of individuals appearing.

Morning on our fourth day: Despite our arduous detour we have made very good time—or possibly our friends miscalculated their estimates of the distance. We are near the tableland of Tibet; even the northern sky looks different, dusty rather than pristine. Here the mountains are not so frequent as to compete with one another; the horizon includes long gaps of open sky. In the distance, under the unclouded sun, our destination peak is resplendent in its solitary grandeur. Its shape is quite appealing; from our present angle of view it has the look of an enormous pyramid, albeit jagged and icy.

Today we must cross the area of the trade routes, or wait to cross at night. Sari and I examine the chart. “Look,” she points, “from where we are now, if we head directly to the mountain, we will pass only one trade path, not two; this far south they have already merged.”

We look at each other. “Sari,” I ask, “how do you feel about crossing the main trail during the day, today?”

“I do not see any problem. I think we can do anything we want.”

I think she’s right. Yet, for the last three days we have been in our own world; just Sari and I and these incredible mountains, very much our own reality, taken on our own terms. Now we have returned to a reality shared with others, not all of whom are the friendliest or nicest people, according to the warnings of our friends.

“How do you feel?” Sari asks.

“The same, I think. I don’t see any reason not to cross today, but let’s go carefully, and keep track of our position.”

Our decision made, I take a direct course toward the mountain. Just past noon we pause; nearby landmarks suggest we are very close to the trade route. We proceed carefully through a flat forested area, keeping to brushy areas. Alert to any sound, we cross the broad, well-packed, obviously well-used path without incident. Once on the other side, we hasten into the forest. After days in the pristine wilds, there is something depressing about seeing such obvious signs of people and their domestic animals. I am glad to be across and back in the wilderness.

In early afternoon we intercept the river that drains the valley south of the massif. Another few miles and we will have arrived. But then what? I suggest that Sari take the lead, and she accepts. I want to discuss the methodology of our search for the tertoen Chapadu, but the way is still too rough and exacting to walk side by side.

Sari navigates adeptly and, after fording the river to its north bank, we climb a rocky slope onto a sharp rise then onto a pile of rocks at its top. This high perch affords a fine view of the entire valley—a spectacular valley as it turns out. Heavily forested and bounded by the mountain to the north, it is defined to the west and south by smaller peaks and ridges; waterfalls can everywhere be seen. Above us looms the main peak, its lower flanks threaded by a score of ribbon falls. This is a magnificent place—I wouldn't mind if it took a few days to find Chapadu.

"Sari, how do you want to do this?"

Sari thinks for a moment. "Well, I do not know exactly."

This is news. "Sari, I thought you had a plan, a method."

We walk out onto the sandy flat. Sari kneels and points to the ground. "Here is a flattened area, a depression where someone sat or rested, yes?"

It looks as if she's right. "Alright. So this is what you saw. But I wonder where the man is, and if it really was, or is, Chapadu."

A deep voice sounds from behind us. "I am Chapadu. And I wish to know who you are, yes I do." We snap around. From thick brush steps a man, short and stocky, dark and powerful looking.

In this region of the world, *tertoens*, or treasure-discoverers, are highly respected, even revered, for being some of the most important of historical figures. Generally, the more educated the person, the greater their respect. Given the history of these treasure-finders there are, I believe, very good reasons for such esteem. I do not know the protocol for greeting such an distinguished personage, if there is one, but Sari looks as if she does or, perhaps, is about to make one up. Here is diplomacy in action, on the hoof.

Sari bows and I nod. "*Nama- te*," she says.

Chapadu approaches. I can't help but notice, almost painfully, that he is indeed very colorfully dressed. Old boots over thick orange socks banded in green, hugely baggy brick-red shorts, a pale yellow shirt, all covered with a deep-purple vest, embroidered in faded orange, yellow, blue, and deep green designs of unknown meaning. Really. Only on a golf course would no one

notice. Once I manage to get past his apparel, I see that Chapadu is of dark complexion, wide face, high forehead and large ears, protruding out of long black hair. There is strength and intelligence in this wizened face, the sort of character you see forged by wisdom inspired through laborious experience. "A character," said Emerson, "is like an acrostic or Alexandrian stanza; read it forward, backward, or across, it still spells the same thing."

Sari nudges me to attention. She bows again. "I am *Aitareyasarimutsadichat*, we are of *Bhalapada*, arrived to fulfill the mission we are honored to have received from the most revered High Lama of the gompa of *Siddhalaya*, the temple of masters, to take possession of, in the highest honor and magnitude of respect, the great and invaluable treasure text recovered by the most magnificent of all living tertoens, the exalted Chapadu, and found only by his tremendous courage, endurance and bravery, qualities with which he succeeded where all others have failed."

She's hired, I think; what a natural talent for the old art of diplomacy. Interesting.

The *tertoen* smiles, a nice smile, friendly and benevolent. He nods in approval of Sari's speech. "I see that, although you credit where credit is due, you credit too much, yet you do indeed know of me, yes you do. And you know of the text. And you say you are from *Bhalapada*, the legendary village so few have seen. But so young, and such an attractive couple, yes, very attractive, and so young." He stares at me. "And one from the West, I see."

"We are as you say, Chapadu," Sari replies. "Yet, we are from *Bhalapada*, and we are at your service."

Chapadu's face suddenly changes; he peers intently at Sari. He looks odd, as if surprised and mystified. "You are? Well, of course you are, of course. And yet, how do I know that you are who you say you are, and from where you say you are from? How do I know, hmmm?"

"Chapadu," I say, "we were sent by the Lama Karpa and the Lama Dhanaga, specifically to recover the text and return it to the gompa. They have been in communication with you; I saw your note where you sketched the hieroglyphic figures you found in the larger section of the text. The lamas sent us here rather than to *Zhongasi* after you were forced to leave that town. How would we know all this if we were not who we say we are?"

"Ha! How do we know anything, how do we? You may be who you say, or you may not be. Is it not true that anyone may know anything, given the right sources?"

“Chapadu,” I ask, “don’t you find it unlikely that we would know so much if were not who we claim to be?”

Chapadu’s eyes narrow. “And how much more likely might I find it that two people should lie rather than come from a place that most say is only a legend, hmmm?”

I realize how excited I am; this must be something akin to what the thrill of a truly great discovery feels like. This is not, of course, Tutankhamun’s tomb or the like, but still—and suddenly it occurs to me—what lies in this bundle might even predate Tutankhamun. (*Nebkheperure Tutankhamun-hekaiunushema*, a minor figure who ruled from about 1360 to 1350 B.C., late in the eighteenth dynasty, generally given as extending from approximately 1540 to 1300 B.C.) It also occurs to me that we should be heading straight home with this treasure; why risk such a potentially valuable artifact unnecessarily?

“Sari?”

“Yes sweetie,” she answers.

“Are you certain that we should go with Chapadu? Think for a moment about what we have here. It is an extraordinary find, no matter what it turns out to be. It is our responsibility to get it home safely.”

She looks thoughtful. “We open it now,” she proclaims.

An excellent suggestion. As we begin to unwrap the bundle, we find it is multilayered: on the outside are several layers of thick plastic, nicely administered by Chapadu, I suppose. Beneath that we find a coarse, waxy burlap wrapping; this comes off in strips, reminding me of the ancient Egyptian’s manner of wrapping an embalmed corpse in linen strips. We set this material aside as we proceed. Beneath the burlap is a bag, made of a fine material, probably linen, perhaps the original Egyptian wrapping. Under this are more windings of the same fine linen. These last windings come away to reveal a wooden box. No ordinary box this; it is a dark wood, inlaid with ivory and a black material—onyx?—in elaborate hieroglyphs.

Sari’s eyes are wide. “How beautiful! What do the little pictures say?”

I hope I can tell. I returned from my first trip to Egypt determined to learn to read hieroglyphic writings, and more of less did, but that was years ago. The tour guides one encounters will provide purported translations of hieroglyphs, yet I found that most of them have no idea of what the inscriptions actually say; they relate from tradition or based on what they

think tourists want to hear; i.e., their interpretations are based more on the desire for gratuities than historical accuracy. The more professional guides, especially those with firm academic credentials, do far better, but one can explore a vast number of sites with relative freedom, so knowing how to read the lordly and lovely hieroglyph adds a richness and depth to the experience of traveling in, as it were, the remnants of ancient Egypt. The decipherment of glyphs appears at first daunting, but turns out to be relatively easy, yet one must memorize the five-hundred or so hieroglyphs, their secondary syllabic meaning, and their tertiary alphabetic uses.

"Sari, the glyphs I'm familiar with are the ones used on stelae (funerary inscriptions), coffins, tomb scenes, monuments, things like that. Texts, rolls, can be little different. Let's see . . ."

She points. "The little pictures stand for things?—like this little leopard lying down stands for a leopard?"

"No, that's a lion, and it stands for one or more letters, like most of the signs."

Sari points again. "So this bee does not stand for a bee?"

"No, the bee stands for king. Oh my god . . . Sari, see this set of symbols?"

"Mmmhmm."

"This is called a name-ring, or cartouche; it's the name of a specific king. And in this case, it's the name *Akhenaten*. (*Neferkheperure-waenre Akhenaten*, *Ikhnaton*, or *Amenhotep IV*). This probably means that he was king when this text was composed. Unbelievable."

"What is unbelievable?"

"Sari, *Akhenaten's* rule, a very turbulent time in Egypt, was from about 1380 to 1362 B.C. That means this text may be over 3350 years old."

"Wow," she says.

This is the first time I have heard her use this expression, and it's certainly fitting. She giggles. "Is that right?"

"Definitely."

"We open it now?" She asks expectantly.

"No little fox. We shouldn't open it under these conditions. If the rolls are really thousands of years old they should only be examined under very special conditions, to avoid any damage."

This observation is greeted by Sari's format of a rejection notice; a wrinkled nose. "We cannot look? Chapadu looked."

“Yes, and that probably wasn’t such a good idea, depending on how and where he did it.”

Now Sari displays a little pout. “Just a quick look?”

“Maybe later. So, what do you think? Should we take this straight back to *Siddhalaya*?”

Sari rests her head on my shoulder and runs her fingers over the box and its hieroglyphs. “I feel that we must go with Chapadu, then go home.”

We set out at first light; there is no reason to delay for in this canyon, we will not see direct sun until nearly mid-day. We follow the ravine for several hours. I’m not certain that Chapadu knows where he’s going. He claims to, but is evasive when questioned closely. On my maps I cannot tell exactly where we are. At about noon our canyon is met by another, larger canyon. The two streams merge to form a river; thundering past spray-slicked boulders the waters join in long roiling pools and chutes of broken rapids. We descend along this torrent into a damp grotto of gold-lichened boulders and shady groves of pine and walnut and banks of fern. The overhead sun shines through red leaves and dark conifer needles; the river sparkles between the ever-shifting shadows. We stop in this idyllic setting for lunch. The dry air is softened by the river’s mist; under last night’s stars this water trickled off high glacial ice, formed from snows that fell thousands of years ago.

As we reach the outskirts I can see that this is no village, but a town. Quite typical by *Himalayan* standards, it is rambling and unkempt. The dwellings are squat and brightly painted, built of stone and local brick. The inhabitants seem somewhat unfriendly, as do their dogs. As we pass, huge bull mastiffs lunge against their tethers; I trust they would tear us apart if they could.

We walk down the main thoroughfare, between houses and walls in various states of repair. Here and there are nice sights: a bright window box with multi-colored flowers; a well-kept yard with fine, fat chickens; a porch with relatively clean children playing some game; a young couple that interrupt their gardening to wave in greeting. We wave back. A gang of kids run screaming past us; an unnerving event after so much time in the silence of the mountains. Presently we come upon a woman who, having apparently unearthed a nest of mice under a pile of firewood, is busily and viciously whacking at them with a long paddle-shaped stick.

Chapadu stops and stares. “If you so despise the lower creatures,” he says, “you must also despise yourself, indeed so.” The woman turns and glares. “Tell me woman, where is the monastery?” Chapadu demands. She says nothing, but points down a wide, dusty path leading off to our left. She stares after us as we follow this rutted dirt track through closely spaced buildings, then onto an open court surrounded by a score of gaudy trading stalls filled with goods of all descriptions and a great deal of noisy activity. Across this busy scene we can see, set far back in a grove of trees, a gated entrance to what must be the monastery.

We enter the court as inconspicuously as possible; this is one of those times I wish I knew the secret of becoming invisible. The crowd bustles past us in Tibetan garb, frowning with their calculations and disputations, eyes burning with passion for profit. All this activity seems unreal, surrealistic, bizarre; as if I am dreaming.

Sari stays close, looking about with a strange expression, as if she cannot believe what she is seeing. Passing quickly through the midst of the activity, we enter the grove. Thankfully, as we pass deeper into the trees, the din fades into mere background noise. Sari stops and looks back. “Why do they yell like that?” she asks.

“Ah, my dear,” Chapadu replies. “That is the way it is with the coarse and the ignorant. Yes, yes it is. With them there is an absence of coordination between their mind’s awareness and the innate spiritual endowment that their consciousness really is—the higher values of life are not apparent to them. Thus they lack character, culture, grace, and refinement; they have not inherited or developed standards of excellence or taste. To the well-tempered ear, their speech sounds like chaos, because it is.”

This is well stated. As Wilde noted, not all crime is vulgar, but all vulgarity is a crime.

“I do not like this place,” Sari announces. I agree, but am avid to see the monastery. *B’on* was the religion prevalent in Tibet before the advent of Buddhism, and, in its transcendentalism, was much like Taoism. (The Tibetans have called their country *Bo* for over 2300 years, sometimes adding *Khawajen*, “Land of the Snows.”) It was not until around the eighth-century A.D. that Lamaism—which may be loosely defined as Tantric Buddhism—took firm root in Tibet. A century earlier it had entered Tibet from Nepal, land of the Buddha’s ancestors, through the Tibetan King *Srong-Tsan-Gampo’s* marriage to a daughter of the royal family of Nepal; and from

China, by the King's marriage to a princess of the Chinese Imperial Family. Under the influence of his two Buddhist wives—one can only imagine—he accepted Buddhism, and made it the state religion.

As we pass the gates, the *B'on* origin of this building is immediately apparent; all about the edges of its roof are swastikas, the ancient symbol of creation that appeared in the very infancy of the world everywhere except Australia and south of the Sahara. The term *swastika* is derived from a Sanskrit word—*su*—meaning well—and *asti*—meaning being, so indicates a sign of well-being or good luck. Yet these are reversed swastikas, the sign of the *B'on* religion—this symbol is not much seen anymore, as it is thought that the reversed swastika reverses time, an act considered to be destructive to the Universe, thus associated with black magic.

The grassy areas surrounding the two-story structure are quiet; only a few people are about. We enter through a large, arched doorway. The interior is silent, dim and hazy with smoke. Light slants through high, narrow windows, the rectangular shafts staining the air a golden hue. Blended with the incense I detect the smell of cannabis, or perhaps opium. The walls are lined with alcoves containing holy images of the innumerable *B'on* deities, Buddhist deities, and blends thereof. On the far wall behind an altar are tapestries with similar themes. Strange animal-headed gods and goddesses loom all about, derived from *B'on*, and therefore of great antiquity. Like their Egyptian parallels, they are largely totemistic, symbolic of particular karmic impulses or propensities, revealed in states of expanded awareness. Yet even this excess of ornament cannot quite conceal the beauty of the temple's design.

The abbot leans back in his chair, eyes closed. He brings his hands up and rubs his forehead. "This is a very special matter. You have given a very particular interpretation to your master's words and your wife's message. I must tell you that contact with him may no longer be possible. He left to undertake dangerous pursuits in the north, in the lands the Chinese claim as their own. Yet I need not even reflect on these things; upon such a request from a great *tertoen*, unusual measures must be taken, without question."

Sari squeezes my hand. "Honorable abbot, does this mean that we will see the oracle?"

The abbot frowns. "You all wish to go?"

"They are to accompany me," Chapadu answers firmly.

The abbot's frown slowly softens. "Yes child," he says to Sari, "I believe

you will."

Sari is elated. The abbot smiles; he leans forward and strikes the gong. Immediately an impeccable young lady appears. The abbot turns toward the window and motions her to approach. He draws her close and speaks into her ear, too softly for us to hear. She nods rather gravely and glances at us. Side by side, they are an interestingly contrasting pair.

"This," the abbot introduces, smiling, "is Mani (Sanskrit; jewel). She is an apprentice of mine, a very special one. She is truly a gem. She knows a great deal, including the location and lore of the temple. She will lead you there and assist you in your needs."

Sari nudges me and whispers, "Michael, is she not adorable?"

She is. About twenty or so, she's not more than five-feet four, long black hair and dark blue eyes, almost violet, decked in an elaborately embroidered, very formal, floor-length silk garment. Despite her serious expression, she looks like a living doll.

The young girl bows. As she rises, she gazes at Sari; her eyes widen, as if registering astonishment, or recognition. The abbot communicates his wishes; she nods and vanishes, only to immediately reappear with a steaming tea service. The abbot serves as she holds the tray. At close range the young lady is even more remarkable; her features and skin are perfect, bringing to mind Masteress Lemia's preternatural perfection.

As Sari and Mani weave intricate braids into one another's still wet hair, I prepare to examine the temple. Mani signals Sari that one braid is too tight; in response Sari tugs it. Mani tugs on one of Sari's, Sari tugs again; they go chasing and laughing across the meadow. What would the abbot say of all this fun? Too frivolous? Too free? To say that Sari and Mani are getting along well would be a stunning understatement. And what is Mani thinking? Mani's habit of not speaking seemed strange for a time, but I've grown used to it. I now feel that I can sense her thoughts, although it occurs to me that this may be nothing more than an imagining of what I think she might be thinking. One thing is definite; she is very happy, and so is Sari. And so am I.

As the girls cavort, I research. I thought the temple impressive last night; after further investigation, I realize that it is vastly more so than I first perceived. The slabs that I stumbled over this morning are complete remains of what was once the roof. I cannot move them, but they are stacked in such a way that I am able to reconstruct, on paper, precisely how and where they

rested. The roof was extensive, with a U-shaped cutout above the fire-bowl.

The style of the temple is of impressive simplicity, the design is rectangular. After making a simple device from cord, I am able to measure everything. A system of proportion reveals itself in every part of the structure, precisely like the Polycleitan canon, where all measurements bear a given relation to the diameter of the columns. The columns' height is exactly five times their average diameter. Each column enlarges slightly from base to middle, about three quarters of an inch in diameter, then tapers toward the top. The end columns are thicker than the other five. Every horizontal line of stylobate and entablature was curved upward toward its center, so that an eye stationed at one end of any supposedly level line could not see the farther half. All this curvature served as subtle correction for optical illusions that would otherwise have made stylobate lines seem to sink in the center, the columns to diminish upward from the base, and the end columns to appear thinner and outwardly inclined. Such elegant sophistication required considerable knowledge of mathematics and optics—this temple, whoever built it, is an extraordinary and beautiful merger of science and art. Here, as in physics, every straight line is a curve, and, as in a fine painting, every part was drawn toward the center in subtle composition. The result is a flexibility and grace that gives life and freedom to the very stone from which this temple is built.

But who built it? And when? Here is a mystery of epic magnitude. By crude evaluation of the deterioration of the edges of the granite from which this temple is constructed, the various parts must have been cut, at minimum, several thousand years ago, possibly far earlier. As great a respect as I have for Tibet and its people, though they may have had a hand in this temple's construction, they did not design such a sophisticated structure in the very infancy of their civilization. This temple moves one not only in admiration of its perfection, but in palpable feeling of its life: here is order and graceful form, moderation in design, remarkable expression, all with exemplary proportion in the parts and unity in the whole—quiet perfection content with simplicity and a sublimity that owes nothing to size. These are achievements of a highly accomplished culture.

And something else: What other things of the art, science, and culture of whomever built this temple might linger elsewhere in these great mountains? The ability—and desire—to build this structure implies the ability to build much else. But why only a temple for oracular communications? It seems

unlikely that they would have built this for themselves and have built nothing else. Was it perhaps a means of communicating comprehensible portions of their philosophy to a less sophisticated people?

Excerpted from: *In The Valley of Supreme Masters* - Book One - *A Chronicle of Power*, 2020 Edition, Kindle e-reader page count 728. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here.

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GO TO: Book Navigation *From Beyond Our World, The Profound Message* *A Great Master Speaks*, c. 1370 BC *True Experiences with a Sorceress of the 'Four Portals'* *Quantum Consciousness, Psychokinetic and Extrasensory Powers* *Revelations of a Paranormal Kind* *A Series of Phenomenal Events* Book List & Descriptions Reference Guide to Individuals Appearing

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Thank you for reading!

Book List and Descriptions

From the Publisher, for the Reader's Convenience: Wisdom Maters Press publishes a large number of books based on the journals and field notes of M.G. Hawking's five years in the *Himalayan* regions of Nepal and Tibet, for very good reasons, so many books in fact as to be a bit puzzling to readers. The primary series is quite straightforward, yet the selection of companion books is complex. Many of these companion books are very specialized, covering specific topical, methodological, experiential, and/or scientific material and, in certain books, how that relates to a number of subjects, including ancient mysteries, lost civilizations, recent revelations from the

field of quantum physics, and other significant issues. To clarify our library, we assembled this book list to let interested readers browse and formulate an idea of each book's content to determine which one(s) they may wish to read.

Notes:

1. This list provides a brief summary of the subject matter of each book. We consider this to be an *essential service* to assist our readers in making informed decisions as to which books interest them and which books may not. If you have questions regarding any of our books, please don't hesitate to contact us directly via wisdommasterspress "at" gmail.

2. For more complete information on each book, click the appropriate link to visit the book's Amazon page. Once there, you can see the full book description and use the 'Look Inside' feature to see the table of contents and the beginning of the book's content.

3. To view our current book deals and other news, please see our newsletter. Join our community mailing list here and receive free books, discounts, book updates and other news. Additionally, we provide manuscript copies for qualified Research Centers, and for Museum, Library, and University Collections.

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About this Series: *In The Valley of Supreme Masters* began as a test of the introduction of extremely rare material, combining an adventurous narrative with an unprecedented level of esoteric information, and has met with enthusiastic success. Originally introduced as *The Living Part of a Legend* book series (Volumes 1-4), these new editions have been restructured under the supervision of the author, contributors, and editors.

- ***In The Valley of Supreme Masters* - Books One & Two - *The Full Series***

2020 Edition, Kindle page count 1285. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store

here, the AU Amazon Store here, the DE Amazon Store here, the FR Amazon Store here, and for India and Nepal here.

Also available as individual volumes:

• ***In The Valley of Supreme Masters*** **- Book One -** ***A Chronicle of Power***

2020 Edition, Kindle page count 728. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here. Please see excerpts from this book here.

• ***In The Valley of Supreme Masters*** **- Book Two -** ***A Magic Journey Into the Infinite***

2020 Edition, Kindle page count 640. Available worldwide, including the U.S. Amazon Store here, and the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here.

Companion Volumes

Each of the following companion volumes focuses on a combination of specific topical, methodological, experiential, archaeological, cosmological, quantum mechanical, and/or other material.

• ***Mystic Wisdom of the Masters, The Esoteric Knowledge of Great Adepts***

Original Edition Book. This 2020 revision of our original foundational digest of discourses from and conversations with the masters that Hawking encountered in an isolated region of the *Himalayas* is an excellent and comprehensive exploration of the wisdom, knowledge and practices of highly enlightened individuals. This book is organized by each individual master's conversations and discourses. Includes extensive Anthological and Supplemental Sections. 2020 Edition, Kindle page count 432. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, and the AU Amazon Store here.

• ***From Beyond Our World, The Profound Message***

Platinum Edition Book. The ancient creation stories of indigenous cultures worldwide relate that their progenitors came from the sky or the stars. Egyptian texts speak of their "bringers of knowledge" coming from *Sahu* and

Sopdit (Orion and Sirius). The builders of *Teotihuacan* describe their gods as having descended from the heavens. Native Americans recount that their antecedents were the "Sky People" or "Star Beings." The pre-Tibetan *Zhang Zhung*, the Maya, the pre-Incans, the Sumerians, and so many others, all express precisely the same story in diverse symbolic languages—their ancestors came from the stars, bringing advanced knowledge and the gift of civilization. These cultures were greatly separated both geographically and chronologically, yet their creation stories are strikingly similar. What could explain this?

This book explores answers to that question through three encounters the author and his companions had with individuals they believe to have been the true "celestial goddesses" of *Himalayan* legend. Reveals the extensive concepts and knowledge the celestials conveyed during the encounters, including astonishing revelations about the universe, our world, and our life and true power. 2020 New Release, Kindle e-reader page count 320. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the DE Amazon Store here, the AU Amazon Store here, and for India and Nepal here. Please see excerpts from this book here.

• ***A Great Master Speaks, Immense Powers of the Ancients Revealed***

Platinum Edition Book. *A Great Master Speaks* reveals the foundational knowledge and techniques of the great Egyptian Master *Kalika-Khenmetaten*. This book includes never before published excerpts from her manuscript *The Golden Crown*, written three-thousand-three-hundred years ago, along with the full account of its discovery. Under the patronage of the successive kings *Amenhotep* III and *Amenhotep* IV (*Akhenaten*), Kalika produced her manuscript, *The Golden Crown*, for important reasons. It is to some extent a manual, a comprehensive guide to reaching higher awareness, written by a supreme master for masters, but not only for masters. Kalika intended that it could be utilized by persons of requisite ability to reach, through their own efforts, significantly expanded levels of awareness. It sets forth essential principles of consciousness, methods of meditation, visualization, and techniques to enable and master the creative powers that inevitably accompany a growth of conscious awareness. 2020 Edition, Kindle page count 445. Available in the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, and the DE

Amazon Store here. Please see excerpts from this book here.

• ***True Experiences with a Sorceress of the 'Four Portals'***

Platinum Edition Book. Based on the archived field notes and journals of explorer M.G. Hawking's five years in the *Himalayan* regions of Nepal and Tibet, this remarkable book contains detailed narratives of Hawking's experiences and conversations with *Mani Choejor*, a true *B'on* sorceress. To say that Mani is rare and exceptional would be to gravely understate the case. Born in Tibet, she was raised and mentored in an ancient *B'on* monastery by an Abbot known to be a *B'on* master of great power, one of perhaps two or three remaining teachers of the primeval esoteric arts of *B'on* magic, or 'sorcery,' the knowledge of the '*Four Portals*.'

These highly esoteric teachings set forth techniques of powerful elemental magic, or "sorcery," and are of extreme antiquity. The first extant traces of these teachings are thought to have appeared as part of the esoteric lore of the pre-Tibetan *Zhang Zhung* culture that arose on the *Qinghai-Tibet Plateau* some four-thousand years ago, but they are believed to have originated far earlier. Being an exceedingly restricted body of knowledge, said to convey enormous powers, the teachings disappear from the historical record for some twenty-six centuries, not to reemerge until the 7th century A.D. in the arcane scriptures of the ancient pre-Buddhist *B'on* religion, as found in the *Himalayan* highlands of Tibet.

This book discloses extensive, first-hand accounts of Mani's demonstrations of psychokinetic powers and in-depth descriptions of her apprenticeship and the esoteric knowledge that enabled her to attain such extraordinary abilities. 2020 Edition, 23 Chapters, 32 Subsections, Kindle page count 422. Includes Reference Citations and a Supplemental Material Section. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, and for India and Nepal here. Please see excerpts from this book here.

• ***Quantum Consciousness, Psychokinetic and Extrasensory Powers: A Guide to Attaining True Paranormal Abilities***

Platinum Edition Book. Recommended for high-intermediate or advanced students. The objective of this book is to present the scientific information and esoteric knowledge necessary to enable a properly equipped individual to attain true extrasensory and psychokinetic abilities. Extrasensory perception and psychokinesis refer to the utilization of consciousness in a manner

enabling a person to clearly observe or fully manipulate a physical system without direct physical presence or interaction, capacities increasing recognized in the academic and scientific communities as part of the field of human ability.

In essence, this book is an exploration of knowledge in the original sense of a search for extraordinary personal power and the most profound wisdom and guidance in human affairs, all of which may be found, as it turns out, in understanding the natural workings of consciousness in the universe in which we find ourselves, and of which we are a part.

The personal experience of many of our readers demonstrates that the esoteric knowledge revealed in this book, when founded on a comprehension of scientific models of consciousness, offers the illumination which, with diligent study and practice, can enable the realization of very uncommon abilities, ones that can be utilized to create a superlative life for both the practitioner and others.

Organized topically with remarkably clarifying material regarding the concepts and models of quantum consciousness, this book clearly reveals the esoteric knowledge, practices, visualizations, and wisdom teachings of the profoundly enlightened individuals that the author encountered deep in the *Himalayas*. Supported by and made comprehensible by the insights of some of the greatest scientific minds of our time, these teachings can enable the development of true paranormal powers.

This enlarged version of *Wisdom of the Mystic Masters* includes comprehensive information on Quantum Models of Consciousness, relevant Special Features of Quantum Mechanics, Reference Citations, Associated Material Anthology, and Suggested Reading for those interested in further information on the extraordinary concepts of Quantum Consciousness. 2020 Edition, 25 Sections, 42 Subsections, Kindle e-reader page count 364. For more information, please see the 'Look Inside' feature on the book's Amazon page. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for Nepal and India here. Please see excerpts from this book here.

• Prophecies of a Himalayan Sage

This book explores a remarkable discussion the author had with a true Sage of the ancient *B'on* wisdom tradition, revealing profound insights regarding a

wide range of subjects, including Western civilization at this point in its history and evolution. 2020 Edition, Kindle page count 350. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for India and Nepal here.

• ***The Illumination, A Story of the Magic of Life and The Light***

The Illumination explores an enlightenment experience encountered by the author while in a remote village in the inner *Himalayas*. Examines the idea that enlightenment is the direct experience of a concept expressed by Eastern mystics and sages since the dawn of history, the philosophy of one mind, of the one-consciousness present in all things. 2020 Edition, Kindle page count 165. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, and for India and Nepal here.

• ***Down the Rabbit Hole, A Mystical Adventure***

This enchanting tale has a message for all ages, that real magic is not an illusion, but something we all possess. A fun-filled, humorous, and enlightening short story for kids and parents alike. 2020 Edition, Kindle page count 97. For Children, Middle Grade, and up. Available worldwide, including the U.S. Amazon Store here, the U.K. Amazon Store here, the CA Amazon Store here, the AU Amazon Store here, the DE Amazon Store here, the FR Amazon Store here, and for India and Nepal here.

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- Part VI: Additional Material -

Afterward to U.S. Edition

Our reaction to the narratives presented in the foregoing anthology will vary

with the reach of our vision. The argument of the unenlightened individual that the teachings presented are untrue—merely because he or she seems unable to manifest what is desired—is scientifically untenable. The richest gallery of art is boring to one who cannot see. The field of the normal person's awareness is, as can be easily demonstrated, narrowly circumscribed and extremely limited. Beyond the parameters of their work-a-day consciousness, which they assume to be their only consciousness, are enlarged fields of awareness in which far greater potentials exist. It is my hope that these potentials have herein been illuminated amply enough to encourage the reader to further study and experimentation. The rewards are rich indeed.

And what of the ancient legends of prehistory? Man can only comprehend what is within his reach; it is a greater presumption, says Plutarch, for those who are ordinary men to venture to talk about the ancients than it is for a man ignorant of music to judge an orchestra. When we say that in the infinity of past millennia great civilizations did exist or did not exist, our tongues say it but our intellect does not comprehend it. And from this incomprehension is born the delusions and denials with which the world is possessed, weighing in its scales a thing so far from its capacity to measure.

In cultural traditions, in the writings of the ancients, and in tantalizingly tangible physical artifacts, there is evidence of civilizations possessed of a high state of culture existing long before the historical ones. Yet, between the outer world and the secrets of these ancient civilizations, a heavy veil has descended. Given their extreme antiquity this is to be expected. The deepest reaches of our oceans are more remote to examination than the surface of the moon. Archeological probing deep beneath the sea bed remains a far-off dream. It is not staggeringly improbable that ineluctable physical evidence of such immemorial civilizations will someday be found, yet for now the extremes of our speculations tend to fall finally into dazzlement; that as on old maps, beyond the farthest limits of the known is the unknown.

About the Author and Contributors

M.G. Hawking is an avid traveler, adventurer, and writer. Devoted to exploring remote areas of the globe to discover regions unknown to the

Western world, always in search of extraordinary people and experiences, he has found many, especially in the Great Range of the Himalayas, the setting for most of his books. His focus is documenting profound wisdom traditions and revealing the knowledge and power they convey. Hawking is the author of the book series, '*In The Valley of Supreme Masters*,' along with its associated companion volumes. When not traveling, he spends his time working on projects related to presenting books of an esoteric nature with his wonderful team in Northern California. Heather Cantrell, M.Litt., contributor and editor for Wisdom Masters Press, is an experienced world traveler. Having been born in Nepal to British parents who were teachers in various parts of Asia, she has extensive experience in the Himalayas, and is a devoted equestrian and animal lover. Amber Chellings, M.Phil., contributor and newsletter director, is an avid photographer, outdoor enthusiast and ardent equestrian. Jenna Wolfe, Ph.D., our exceptional research expert, contributor and book content supervisor, is a primary link to our numerous academic technical advisers.

About Wisdom Masters Press

The purpose of Wisdom Masters Press is to reveal the exceedingly rare esoteric knowledge and practices of profoundly enlightened individuals. While on an extended trek in the mountains of a very remote part of our world, the author encountered something unexpected and quite extraordinary.

Sweeping in an immense arc across South Asia is the "Top-of-the-World," the *Great Himalayan Range*. Beginning with Kashmir's 26,600 foot *Naga Parbat* and extending through Tibet's 25,445 foot *Namcha Barwa*, it comprises an uninterrupted 1,500 mile long stretch of mountains with over 110 peaks rising to elevations of 25,000 feet or more. For thousands of years, the largely inaccessible inner portion of this vast wilderness has been known in esoteric literature as the *Great White Island*, and has inspired countless myths and legends.

In a secluded part of that inner range the author chanced upon a valley nestled deep in that vast wilderness. In that isolated valley he encountered a small village called *Siddhalaya*, a village so exceedingly remote that it does not appear on extant maps. This discovery marked the beginning of a series

of remarkable adventures and experiences. In *Siddhalaya* he had the privilege of meeting a number of extraordinary men and women—introduced to him as "masters" and "adepts"—possessed of a knowledge and a power virtually unknown in the Western world.

The intent of our team at Wisdom Masters Press is to bring the knowledge of the masters to light. We work very hard to produce volumes that are of exceptional value. In these books you will meet these remarkable masters and hear first-hand their expressions and explanations of the fundamental knowledge, essential principles of consciousness, and practices that manifest astonishing creative powers.

Fragments of their knowledge have at various times through the millennia appeared in esoteric literature, in the more profound Eastern philosophies, and in the occult wisdom traditions of various ages. This is to be expected—the knowledge that conveys true power has an primordial origin, believed to have originally been transported to ancient Egypt from an antediluvian, mid-Atlantic civilization of pre-history, long disappeared from our world.

In modern times, splinters of this knowledge have resurfaced in various presentations, although unfortunately absent both the most fundamental elements as well as the most advanced elements of the wisdom system of the supreme masters. As so many people have been deeply disappointed to learn, attaining the ability to directly manifest whatever persons, circumstances and events you desire to experience in your life cannot be truly or fully achieved through simplistic concepts of "positive thinking" or some alleged "secret," simply because a great deal is missing in those "new age" and "new thought" writings.

Therefore, we resolved to work diligently to reveal directly from true masters the principles, illumination, guidance and techniques necessary to create a superlative life. This knowledge can wholly transform your experience of this world in every positive way imaginable. It can, therefore, be of great value.

Wisdom Masters Press supports the First Amendment and celebrates the Right to Read. The world is yours for the reading. All that is good and wise in our history is gathered in books. At this moment, Plato is there at the library waiting for us. So is Aristotle. Shakespeare is there and so are Keats, Shelly and Byron, just waiting to tell us their magnificent stories. All you have to do is enter a library and that great company open their arms to

welcome you. They are so happy to see you that they come back with you to your home. And they do what hardly anyone else will—provide you with wonderful thoughts, and be silent when you wish to think. Thank you for reading.

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Reference Guide to Individuals Appearing - The following individuals appear in the book series, *In The Valley of Supreme Masters*, and/or its companion volumes:

Lama Karpa - The High Lama of *Siddhalaya*, Adept, mentor

Lama Dhanaga - Second Lama of *Siddhalaya*, teacher, mentor

Master R.K. - Adept of the Egyptian Mystic Wisdom Tradition

Master Amrita, the “tall one” - Adept of the *Himalayan* Mystic Wisdom Tradition

Masteress Lemia, Lemia, ‘Mia - High Adept, Ascended Master

Kenji - A man surrounded by mystery, Adept, High Shaman and much more

Sari - An extraordinary young lady, significant other to the author

Shrina - Sari and Chiricu’s younger sister, a wonderful but difficult girl

Jampla - Sherpa, Chiricu’s husband

Chiricu - Sari and Shrina’s older sister, Jampla’s wife

Dehtati - Deceased older sister of Chiricu, Sari, and Shrina

Mani - born in Tibet, mentored by a *B’on* master in ancient arts of *Zhang Zhung* magic or “sorcery”

Fenn - Resident of *Siddhalaya*, originally from Norway, Maxi’s husband

Maxi - Resident of *Siddhalaya*, originally from Sweden, Fenn’s wife

Chapadu - Treasurer Discoverer (*tertoen*) in the tradition of Karma Lingpa

Kammara, Kamma’ - Chapadu’s wife

Ratna-hava, the Oracle - An unusual Adept, warrior

Shammara, Shamma' - Guardian

Alsia - Guardian

Aani - *Ri-iha-mo*, mountain goddess, "celestial being"

Proci - *Ri-iha-mo*, mountain goddess, "celestial being"

Marit - *Ri-iha-mo*, mountain goddess, "celestial being"

Padma Sambhava - the great adept's Adept, one of a group of eighty-four great adepts, author of some of the most significant spiritual texts in history

Kalika-Khenmetaten, Kalika - Supreme Egyptian Female Adept, author of *The Golden Crown* and *The Crown of Light*, circa 1368 B.C.

Akhenaten, Amenhotep IV - King of Egypt from about 1380 to 1362 B.C., Kalika's patron

Tairanna, Tai' - Young girl living in *Siddhalaya*

Lakai - Young girl living in *Siddhalaya*

Therika - Young girl living in *Siddhalaya*

Puka - Sari's cat

Koshi - Mani's pet robin

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